Jesuit-Krauss-McCormick Library
BT101 .B852
Bridgman, Raymond L. (Raymond LanMAIN
The master idea.
3 9967 00120 0836

THE MASTER IDEA

RAYMOND L. BRIDGMAN

B 562400

ACCESSION NUMBER 33669

SHELF NUMBER BT 101 B852

The Virginia Library

McCormick

Theological Seminary

of the

Presbyterian Church, Chicago.

From the _____ Fund.

RECEIVED _____

The Master Idea

BY

RAYMOND L. BRIDGMAN

VIRGINIA LIBRARY

BOSTON
The Pilgrim Press
CHICAGO

THEOLOGICAL SEMINARY

COPYRIGHT, 1899,
BY R. L. BRIDGMAN.

3 1289

VIRGINIA LIBRARY
MCCORMICK
THEOLOGICAL SEMINARY

131
101
B852

CONTENTS

PAGE

SYNOPSIS 7

PART I

God in Nature

CHAP.

I. "BETWEEN TWO SILENCES" . 15
II. THE RIDDLE OF MATTER . . . 19
III. THAT WHICH SOUNDS THROUGH THE MASK 25
IV. THE MASTER IDEA 31
V. THE SHADOWY REALM OF SENSE . 34
VI. WHERE HE DWELLETH . . . 38
VII. THE WORLD TRANSFORMED . . 44
VIII. HUMANITY SACRED 50
IX. FICTION OF THE "CONQUEST OF NATURE" 56
X. THE ALPHABET OF INVENTION . . 61
XI. "ALL THINGS ARE POSSIBLE" . . 70
XII. INEXORABLE GOODNESS . . . 74
XIII. THE HEART-BEAT OF THE LIVING . 84
XIV. OUR CELESTIAL BODIES . . . 93

PART II

God in Mind

XV. THE ENERGY WHICH KNOWS—THE INTELLECT 103
XVI. THE ENERGY WHICH UNIFIES—THE HEART 111

CHAP. PAGE

XVII. THE ENERGY ABOVE LAW—FREE WILL 124
XVIII. THE STRUGGLE OF LIFE . . 130
XIX. NOT CHAINED BY CAUSE AND EFFECT, BUT IMMORTAL . . 137
XX. KINDNESS EVERYWHERE IF WANTED 142

PART III

God in Political Life

XXI. HUMAN GOVERNMENT—OBEDIENCE TO THE DIVINE WILL . . 149
XXII. HOW THE STATE GROWS . . 165
XXIII. FACING THE SCAFFOLD . . 172
XXIV. SELF-EDUCATION THE REAL EDUCATION 179
XXV. PRESIDENTS, GOVERNORS AND SMALL STATES 187
XXVI. MODERN INDUSTRY—SELF-SERVICE OF THE BODY POLITIC . 201
XXVII. HISTORY—GOD AND MAN WORKING TOGETHER 212
XXVIII. OUR NATION'S GRANDEUR—SAYING "I" OF ITSELF . . . 220

PART IV

God in Personal Life

XXIX. "HE IS NOT FAR FROM EACH ONE OF US" 229

CHAP.		PAGE
XXX.	WORTHINESS OF PROPERTY, OF KNOWLEDGE AND OF LOVE	235
XXXI.	JUSTICE TEMPERED WITH MERCY	253
XXXII.	THE UNBREAKABLE LAW	265
XXXIII.	IN THE PRESENCE OF ETERNITY	272
XXXIV.	DESPITE THE INFINITE TENDERNESS	276
XXXV.	THE APPLE OF DISCORD	282
XXXVI.	SHAM GOOD VS. REAL GOOD	286
XXXVII.	THE GREATEST GOOD	297
XXXVIII.	"ON A NARROW NECK OF LAND"	301
XXXIX.	THE SUPREME FOLLY	306
XL.	"UNDERNEATH ARE THE EVERLASTING ARMS"	310
XLI.	"THY WILL BE DONE"	315
XLII.	A MORBIDLY SELFISH BELIEF	323
XLIII.	GREATHEART	326
XLIV.	THE INFINITE PATIENCE	330
XLV.	MANLY MEN WANT NO SPECIAL PROVIDENCE	335
XLVI.	HONOR TO WHOM HONOR IS DUE	339
XLVII.	NO MERCY FOR THE CARELESS	347
XLVIII.	THE LOVE WHICH KILLS	352
XLIX.	STRENGTH AND PROGRESS UNDER LAW	356

SYNOPSIS

THE first four chapters of "The Master Idea" lead to a demonstration that all being, both material and immaterial, matter and mind, is either God, or God's constant action in his personal presence, or free wills. If law is found at any point, in either matter or mind, at that point is the Lawmaker, acting constantly with intelligent purpose, making the matter or mind what it is.

The book has four parts,—God in Nature, God in Mind, God in Political Life, and God in Personal Life. "God in Nature" presents the revelation of God in all material existence. "God in Mind" shows his presence in the intellectual and emotional part of man and in the conscience and his action in creating and separating from the sequence of cause and effect a self-mover, or free will. "God in Political Life" deals with the action of God in humanity as a body politic, and with the action of men in obedience to or hostility to the divine constitution of the state. "God in Personal Life" treats of the action of God in connection with individual lives, as distinguished from the life of the body politic.

After "the Master Idea" has been reached in the fourth chapter, the successive chapters are

an unfolding of truths necessarily involved in it. The later chapters, therefore, are not dependent upon those immediately before them, but each chapter returns anew to the common starting-point of all to follow out a new line of truth. It is "the Master Idea" running through the book which makes its unity, though the several chapters treat of widely diverse matters of detail.

"God in Nature," in the chapters following the first four, has to do with the superficiality of the distinction between the material and the immaterial worlds; the infinity of God's revelation of himself in starry space; the transformation of the world when touched by "the Master Idea"; the sacredness inherent in the bodies and minds of men, with the inspiration to purity and spirituality found therein; the absurdity of supposing that there is any "conquest of nature" by man; the infinite possibilities of material invention revealed by "the Master Idea"; the reasonableness of miracles; the eternal and inexorable presence of seemingly pitiless law in the domain of matter; the conception of physical life as a special energy of God exerted in existing matter; and a speculation upon existence in the unseen world with the probability that the presence of God with the personal soul may be realized in the flesh as truly as in the spirit.

"God in Mind" presents the knowing energy

(or the intellect), the unifying energy (or the heart of man, including also the conscience), and the energy above law (or free will); shows that the real struggle of life is to assert the will worthily; that the will (being out of the chain of cause and effect) is necessarily immortal, and that it is already within human power to make the earth a paradise, if men only choose.

"God in Political Life" takes the ground that the highest statesmanship consists in following God's plan (or the divine constitution) for political organisms; that the state grows by the constant action of God at every point at every moment; that the citizen's highest duty is self-sacrifice to attain the divine constitution of the state; that real education for either political or personal service must be self-education (or the assertion of one's will over one's own powers); that the will of the people is the guiding force in the state and that no man is good enough or wise enough to be trusted instead of the people; that the growth of the body politic is rightly toward control by the people of the forces of production and distribution; that human history is the resultant of the divine will and human wills wherein the forces which make for suffering and death are of a preventable sort; and that the highest ideal of a nation is character and service, not glory or aggrandizement.

"God in Personal Life" pictures the constant

nearness of God to every person, the stimulus to personal effort contained in "the Master Idea," and the righteousness of enforcing physical and mental laws, even to the death of the victim; it holds that men can never break divine law, but that it is the ongoing of the law which crushes them when they cross its path; that eternal pain must attend eternal resistance to law; that obedience to law is not compulsory, but free choice is possible; that if men suffer, they prefer suffering to obedience; that vice is always conditioned upon weakness and stupidity; that the greatest good is assurance of God's personal presence in love; that one opportunity to choose between good and evil is a sufficient opportunity to determine one's character; that resistance to God is the extreme of foolishness; that God's personal presence in suffering triumphs over the pain which he inflicts; that every sincere prayer involves consent to self effacement rather than that any loss should occur to God's perfect plan; that it is morbidly selfish to suppose that bereavements are sent for the benefit of the person bereaved; that "the Master Idea" inspires wonderful courage in fighting the ills of life; that God's patience, revealed in nature, is infinite; that "the Master Idea" guarantees success to all who persevere; that it is not the great ones of earth who are worthy of our admiration, but only those who do the best they

can; that the ongoing of law is merciless for those who do not do the best they can; that the love of God is in no way discredited because he sends suffering and death to those he loves; and that only by inexorable law is any progress possible, so that the seemingly merciless rigor of law is the stepping-stone whereby we mount to better things.

Part I

GOD IN NATURE

The Master Idea

CHAPTER I

"BETWEEN TWO SILENCES"

"Life's emblem deep,
A confused noise between two silences."

—*Lowell.*

WHENCE comes the energy which is revealed in the "confused noise between two silences"? Whither does it depart when the revelation of its existence vanishes into the eternally unseen? What is this visible, noisy, self-conscious present with the great silences before and after it? What is the bottom truth? How can we find it? How can we be sure of it, if we do find it?

Every thinking person has some idea of the world as a whole, more or less distinct, and some explanation of human life. He has some conception, more or less clear, of his relation to the forces around him and within him, to the persons with whom he is in constant contact and to those with whom he never comes in touch, to the government under which he lives, and to the times

in which he finds himself. This conception affects his life at every point. It is the basis of his thinking and it shapes his action. It is his master idea, and hence, for every one, it is of the first importance.

But what is the foundation of the master idea? You may rest your earth upon the back of a huge elephant; you may stand your elephant upon the back of a tortoise, but you gain nothing. You may turn your tortoise over and say that the elephant stands upon him while he supports himself by clinging to the legs of the elephant (which may be called reasoning in a circle reduced to a plane surface), but until you rest your earth upon the sun you have no support anywhere.

What is the sun upon which all truth rests, the universal and eternal sun? Suppose some one says: "I will collect all the facts and learn from them"? Up steps his opponent and replies: "How do you know when you have all the facts? Time and space hold more than you can gather. You can never find the eternal sun in that way. If you are sure you have all the facts it is because you reason like this: 'Under certain conditions no further facts can exist; those conditions prevail in this case; therefore in this case no further facts exist.' Your method fails because you can establish its soundness on any matter at last only by saying that principles are superior to

facts, and by affirming a general principle, as I do."

"But neither can you reach the eternal sun," quickly rejoins the other. "You are a mere theorizer, but I am a practical man. You start with a broader truth than you try to prove and then put a little one on it. You assume your whole case. If I deny your assumption, where are you?"

So we reach a conclusive proof that any conclusive proof is impossible according to the forms of logic. This conclusive proof is possible because the mind, examining its own working, perceives directly that its own direct perception must be the basis of all thinking. It sees that an end of a series of ever-broadening premises is logically impossible, and that an end must be assumed,—a premise which is admitted as valid without proof, as an axiom or pure assumption. It must contain all that is developed out of it by logic. It must account for everything in nature and in man. So the eternal sun and center of truth must be seen directly as the basis of all knowledge. All thinking in the form of proof rests upon that perception or assumption. If that is denied, no argument is possible.

We assume, also, our own existence and the existence of something to think about, and we must admit liability to error in faulty perception of the eternal and universal sun.

Without dogmatizing, a development of the fundamental assumption is presented in the following pages. At every step let there be understood the qualification, "So it seems." But let this one disclaimer suffice for all. Many old truths are restated, but they have been put in their orderly place in unfolding our master idea after it has been clearly established. Frequent repetition of this idea will be found, but it is because we return to it as the starting-point. It is the center, every radius from which leads to a new truth, and it will doubtless be that other searchers, starting from this center, will find many other vital truths for our daily living, many other beauties and inspirations, than are here mentioned.

This master idea holds in real unity many apparently diverse subjects. It helps to the solution of the problems of the times, though it may not be a direct step toward that solution. It is the foundation, deep and out of sight in life's activity, upon which to rest the relations of men to the Sum of truth and to each other in government, in society, in business and in pleasure.

CHAPTER II

THE RIDDLE OF MATTER

So we begin with the "confused noise between two silences" to see what is back of it, to learn what is the basis of our very selves and of all around us, and hence what, surely in reason, should be the master idea of every one. If one's master idea is already very clear to him, if it is to get the most fun out of life, or to leave a monument of himself like that of the man who, while living, selected his cemetery lot and erected upon it a white marble copy of himself in heroic pose, or to amass a pile of money, or if it is horses, or clubs, or society, or "culture" (whatever that may mean), or any selfish or unworthy thing whatsoever, then he will surely turn away from our company, for there is no room for selfishness in a search for that which is behind the visible world, the world which never misses selves when it has destroyed and annihilated them.

We are receptive creatures. We receive vibrations in our ears, odors in our nostrils, pictures of shapes in our eyes, and sensations on our tongues and finger-tips which we attribute to forces outside of us. We feel forces which we

recognize as within us, but beyond our control. Without and within, we are surrounded by mysterious activities. It is these which we study in order to learn, if possible, what they are.

These forces, the so-called material world, challenge our insight. Everywhere we find energy present,—some power to produce change. Science, or reason, says that every particle has potency in it. Under given conditions chemical action occurs and the presence of energy is revealed. Gravitation reveals energy also.

How did this energy originate? How long ago? But we can conceive no beginning and no end of time. We must say that time is infinite. Likewise we can conceive no limit to space and are forced to say that space is infinite. But, as we cannot escape these conclusions, so we cannot escape the conclusion that all phases of matter are only effects of causes. We may go back indefinitely, but back of all transient causes must be an ultimate cause.

The apparent causes have no power in themselves to produce change. Their power is only an appearance, received in one form from the past and transmitted in another to the future. Hence there is forced upon us the conclusion that the ultimate cause must be in constant action as the necessary ground of being of all changes which may be called successive apparent causes.

This is our *ne plus ultra* for all changes in material things. We see in the face of nature the perfected pattern woven by the energies behind it. But when we look behind the scenes, we find that the ultimate cause is ever present and ever active to make each particle of matter or energy what it is. We follow upward the changes in the material realm and find no beginning till we come to the uncaused. From that beginning, if we follow down again the sequence of apparent changes from cause to effect, we find that the factor of time disappears as a matter of significance and that the source of all material existence must ever be present as an active energy in order to account for the existence itself. At no place can the energies of matter be thrown off from the uncaused source of their being, bearing in themselves supreme, impersonal laws which shape their course, which have in themselves the potency of all future phases of matter and which are working on to an ultimate destiny.

Wherever matter is, there is energy. Now energy being the essence of matter, energy cannot be stored up in matter in the sense that matter is a non-activity used as a receptacle of energy. Matter is not a body into which energy is charged, as a jar is charged with electricity. The matter itself is the energy. Hence there must be constant action by its cause, which is

present and active at every point where there is material existence. Matter is not a creation which is made and thrown off by itself, bearing its own laws which it must obey, for, not being a body chargeable with energy, it cannot bear laws in itself apart from the constant action of its cause.

But the forthputting of energy necessitates a source of energy; it necessitates both purpose and will; purpose implies knowledge and an object to be secured. The source of energy must be supreme over all energy put forth. The forthputting of energy, since the energy is the product of its source and can confer no benefit upon its source, must be unselfish, for the good of the thing put forth. Now, with knowledge, unselfishness and will in the source of energy, we have a Person, supreme over all energy, source of all created being, subject to no energy whatever.

So we reach and behold the universal and eternal Sun of truth, a Person actively and intelligently present at every point of space, at every moment of time, whom men call God, source of all energy, the unchanged basis of all change, the major premise of all logic, the fountain of all goodness, and the unity in diversity which makes a uni-verse possible.

Should God cease to act as the constant originator of that energy which is revealed as matter, there would be absolutely nothing material. All

matter is action of God, though not all action of God is matter. Matter is one of his modes of revealing himself, and matter exists because it stands out (*ek-sto*) from the nothingness as to material existence which would be where there is no action.

In another line of thought we are forced to the conclusion that matter is only the ever-present action of God. It is a demonstration of science, —that is, it is a demonstration of reason,—that motion and heat are convertible terms. Demonstration of this is familiar in physics. A blow of a hammer upon a piece of iron makes the iron hot. But the development of heat is only an addition to the temperature which existed previously. If the addition of heat comes from an addition of energy, then the original temperature must have been due to the presence of energy.

All matter within human conception, then, having some degree of heat, and heat being a manifestation of motion, again the end is reached that all such matter must be the constant action of the original self-mover, the source of all energy and motion. Hence no dead matter exists, but all matter is in motion, and that motion is due to the presence of the eternal Self-mover, without whose constant energizing matter could not exist.

With this we see also the reverse truth that nowhere is there rest. Everything is in action. Human sense may not perceive it, but human

reason affirms it. The lonely depths of the frozen poles, the unsearched realms of the sea, the remotest wastes of this earthly sphere and every part of its molten interior, and so of the like and different places of planet, sun and star, all material existence is in motion, never at rest, because God is there. God is there, eternally, actively present, and the existence of the matter is his revelation of himself.

CHAPTER III

THAT WHICH SOUNDS THROUGH THE MASK

Thus we have seen that the material world is a manifestation of the constant action of God who is personally present in every atom, acting with a purpose. But suppose some one should say that there may have been another God before this God, or that there may be other Gods at an unspeakable distance off? The reply is that there can be but one origin of energy, for the uncaused Cause of all effects is infinite in time and in space. He is infinite in time because, being the cause originating all effects and being uncaused himself, there is nothing from which he could have arisen and there could have been nothing antecedent to him. Being the uncaused Cause and a positive something, he must therefore have always been in existence. Furthermore, there being no existence antecedent to and conditioning himself, there can be no power which can bring his existence to an end. Nor can there be conditions in himself which will end his existence, for he is self-ruling and hence no conditions exist which limit his existence in time.

Hence the uncaused Cause must be infinite in time.

He is infinite in space also. Suppose it were attempted to conceive that at an infinite distance from our material realm of stars and nebulæ were another realm in which every point of space is occupied by another uncaused cause of energy as is the case in our realm. But an infinite distance is an impossibility and an absurdity and there could be no such separation of realms. The moment two points are fixed in space a finite distance is established. There are two ends of the line which is the shortest path between them and no matter how inconceivable the velocity during no matter how apparently endless time it would take to traverse the distance, it would be a finite distance. Hence if it be conceived that there are two or more uncaused causes, infinite in time, but limited in space, the realms of their activity mutually exclude each other. But if either found himself excluded from any space, it must be because that space was occupied before his own being begun, or that each had occupied his own space simultaneously with the other. But there could not have been an uncaused cause to occupy any space before the uncaused Cause of our realm, for our uncaused Cause is necessarily infinite in time and there could have been no such thing as "before" in relation to him. Neither could two or more uncaused causes have occupied

space, each exclusive of the other, simultaneously, for that implies a beginning in existence, which is impossible. It further implies a conditioning power over each of the supposed causes, which is also impossible. Hence the uncaused Cause of our realm is infinite in space, as well as in time, and there is nowhere any other being who is an uncaused cause of any series of effects.

So we come to our next truth that every being other than the Infinite is a creation by the Infinite, whether material or immaterial, inert or self-active. But in self-activity the Infinite has put forth his energy in a manner wholly different from that in his energizing as matter. Material energy is the constant forthputting of God. It has no existence apart from him. It is he, working in matter, who makes matter. So it is, furthermore, in every form of so-called immaterial existence in which the presence of law is evident. Law reveals but a method of existence, or manifestation, which is imposed upon the thing manifested by him who is manifest in it. The only self-activity which can impose law upon the things in which it is manifested must be the creator of those things. A self-activity, a self-mover, apart from the infinite Self-mover, must have its origin in him. That is, self-active energy, unlike material energy and unlike so-called immaterial energy in which law reigns, is put forth by the Creator and separated from him to

the extent that it has a distinct existence and is not a continued forthputting of energy, as is the case with all other kinds of existence.

This peculiar form of energy, self-active, is the will. Each individual will is a person, a self-mover, of such a nature that as existence he is distinct from his Creator and may move in obedience to his Creator, or in rebellion against him, as he pleases. The will, being out of the constant forthputting of energy by God, is not in the series of cause and effect. Were this otherwise, there would be no personality. All existence would be the constant forthputting of energy by God. All would be in the chain of divine energy and in all the universe there would be but the divine Person and his energizing.

We see now that all creation is in two fields, that which is made by God and is separated from him so that he no longer exercises a directing influence over it, and that which is a manifestation of his continuous action. The former is free will. The latter is the entire material universe and also all the so-called immaterial energies which are subject to law. These immaterial energies may include not only the so-called immaterial parts of the complex organisms in which the wills dwell, by which they act and through which they are revealed, but also immaterial energy which is inorganic.

In the human organism the energies of God in

matter, as revealed to the reason through the physical sense, and the energies of God in immaterial form (so-called), as revealed to the reason by their manifestation through matter, are unitedly put under the control of the self-mover, so far as relates to the direction of their powers as an organism. The energy as existing matter, which was equally existent before it was assimilated into the organism, is wholly beyond the control of the self-mover within, but the organic energy is at the disposal of the self-mover, or person, and so we think of the physical organism as pertaining to the person. The same is true of the other energies which make the whole complex organism. Thus we have the will regnant over the forthputting of energy by God who is constantly present in purposeful action in every atom of the physical frame and who is equally energizing in the so-called immaterial parts of man which are within the domain of law.

Thus we reach the true conception of the human person in his revealed form. The real person is the will, an energy created by God and separated from him so that he no longer directs it. This it is which is behind the mask of the physical body and behind the manifestation of mental power. It sounds through, or speaks through, the mask of appearance. It is the *persona*, the real entity, and it is a self-activity. But this energy must have a place of existence

and it must have a means of action, of manifestation of itself. This place is in other energies of God over which the will has directive control. Those energies constitute the mind and body of man, and each of them, the material and the so-called immaterial, being under the domain of a law of its being and not a free energy, is the constant, direct forthputting of energy by God, as we saw must be the case in his revelation of himself in matter alone where no other will is concerned.

With this conception of the will we see that its only function is action. Activity is the essential trait of personality. That activity may be an outgoing of effort, as when movement is caused in the physical frame or in the knowing energy or in the heart, or it may be the taking of an attitude regarding some outside object concerning which the time for external effort has not come, as when the determination to do a certain act waits for the opportune time for action, or it may be a pure self assertion of the will relative to another will in an attitude of independence or an attitude of obedience.

CHAPTER IV

THE MASTER IDEA

In the realm above the realm of matter we find energy. There is the self-activity of free will and the activity of the other energies which make up the higher part of man, but which is not self-activity. In common speech all of man that is not of a nature palpable to the physical senses is called immaterial. Now, up to the point of free will, we find that this immaterial part of man is under the domain of law as absolutely as is the material part of his being. Moreover, as in the case of the material being, the fact of a constant forthputting of energy under law can be explained only by the constant presence of the Originator of that energy. Underlying all energy manifested according to law must be the Energizer, and, as energy is the substance of things which have been created, there can be nothing, not a self-mover, into which the energy is charged and from which it is drawn.

So we come to the truth that the entire organism of man, both the material part and the parts which are commonly conceived of as immaterial,

is but the constant forthputting of the energy of God. Further than this, the same truth must be applicable to all existence in the universe, with the exception of created free wills, and hence all energy not free will, whether so-called material or immaterial, whether in superhuman organisms or inorganic, is but the constant action of God.

We reach here the truth that in all the universe there are but three kinds of existence,—God, God's energies in the material and so-called immaterial realms, and created free wills. This is our master idea. It reveals to us the basis of all the past and of all the future, as far as the word "all" can express the infinite. It contains the source of the energy which is revealed in the "confused noise between two silences," the source before the revelation and still the source of energy after the revelation ceases. It shows us the omnipotence, omniscience and eternal presence of the Source of all being. It demonstrates that that Source must be the background of all action and of all revelation, whether in the material world in earth, or solar or stellar systems; or in the development of mankind with the rise and fall of nations according to the ongoing of eternal law; or in the progress of the individual life from the dawn of consciousness to the obliteration of the individual by the energies which have mastery over human life. This idea is the master of our lives, because the reality revealed

in the idea is the personal Master of all existence, material and immaterial, the Maker and the Governor of all, and "in him we live, and move, and have our being."

CHAPTER V

THE SHADOWY REALM OF SENSE

With the truth that all so-called material and immaterial energies, aside from created free wills, are but the constant forthputting of God in action, arises the question whether the distinction between material energy and immaterial energy has any real basis in the nature of things. Is it not reasonable to hold that the distinction is essentially superficial and that the so called material is really no more substantial in itself than the so-called immaterial?

Science tells us that matter is something more inclusive than the energies which exist in solid, liquid and gaseous forms, according to current speech. The anciently observed and yet ever mysterious action of gravitation tells us that in matter is a force which acts so subtly that it can never be broken or interrupted or checked in its operation. It can nowhere be made evident to human sense. Its presence is known only by its effects. Yet it keeps an unshakable hold of every atom. Rather it exists in every atom and is a universal attribute of matter. Its action cannot be discontinued. No vacuum can diminish its

force. No third object introduced between two objects upon which it is acting can change for an instant its direction or nullify its effectiveness. To human conception gravitation is immaterial as much as any energy can be. Yet matter is the fundamental condition of its action.

In the energy of electricity is something which passes easily through dense solids and liquids. But the telegraph cable does not reveal the current passing through it. No vibration or motion whatever, no light, no sound is evident in the trolley wire. Yet this unresponsive, silent line transmits power which moves great weights in different places at the same time, and this power is not manifest in the form of hardness or impenetrability or in any other form of matter associated in our common experience with ability to move great weights. The conductivity of matter for electricity and the fact that electricity is a material energy raises the pertinent question whether matter is really impenetrable. Electricity is so tenuous that it passes readily through the wire, yet so strong that the wire itself has little strength by comparison. It is so elusive that no man has captured and held it so that he can tell what this matter is. Men know its presence by its effects. Yet it pertains to the so-called material world, though its attributes, like those of gravitation, correspond very closely to men's conception of the immaterial.

These and other forms of the energizing of God suggest whether there is any line between the material and the immaterial. Who can set any limit to the forms of energy in which the activity of the Infinite Energizer shall go forth? Who can say that he can act in only one way, or two or ten? Is it unreasonable to suppose that he who devised countless species of animal life on earth, from the microscopic to the largest quadruped, each of a distinct type, may have as many methods as in the animal kingdom in which to put forth his energies according to the constant conditions of law and that matter, as we know it on earth, is to existing inorganic energy as one animal species is to the entire range of animal creation?

As far as we know, all space is occupied with material existence. Certainly within the sphere of the earth's atmosphere we have no reason to suppose that there is a solitary inch without its material content. The copper wire fills the space it occupies, as far as we can see, yet the electric current finds a ready passage through it. The human brain occupies the space in which it is contained, yet we know there is more to us than the knife can reveal. When the life is gone out, the space-filling matter of the brain remains just the same. We speak of our immaterial parts and they must coexist with our material parts, as long as the life is in the body.

Experience and reason thus tell us of the occupancy of space by energies we call material and by those we call immaterial at the same time. Is it unreasonable to suppose that there can be an energy which is to electricity in tenuousness and rapidity of motion as electricity is to the metal through which it passes? Where shall the line be drawn? With the immaterial aspect of material energies and with the apparently simultaneous occupation of space by two or more different energies we come to the plausibility, at least, of the supposition that there is no dividing line between material and immaterial. All is the energy of God and the solidest metal is no more solid to him, in its true aspect, than is his energy in electricity, or in the immaterial parts of man. The latter elude human material sense and yet show to the immaterial sense their presence as immaterial by their effects in matter. Certainly, so-called immaterial energy cannot be conceived of as a negation. Mysterious it may be and lacking in points of apprehension for the imagination, but it is far from nothing, for it controls material energy.

CHAPTER VI

WHERE HE DWELLETH

WHEN we wish to speak of all things considered as one, we use the term "the universe," including the solar system and everything there is beyond it in all directions. Now, while we may not add to what has already been in common knowledge, yet it is timely to observe here for a moment some truths of the abode where he dwelleth who is the Source of all being.

The velocity of light is about 185,000 miles a second. Astronomers tell us that from certain fixed stars certain long periods are required for the passage of light to us. From one it is forty-six years, from another, 125 years, and so on, dealing with distances which are vastly beyond human power to comprehend. But those stars are the nearest to our solar system. They are near, remote as they are, compared with the suns whose existence is revealed only by telescopic photography and whose radiance has been so dispersed by its inconceivable journey through space that it is imperceptible to the human eye.

To human comprehension such a distance is limitless. But suppose we multiply the velocity

of light by so unspeakable a multiplier that it would traverse in one second the distance to cover which at 185,000 miles a second requires ages of earthly time, and suppose that the years of its actual journey be multiplied by the same multiplier; stretch out the imagination on and on through space, yet, at any point where one may stop, he might as well not have begun, if he had any thought of reaching a goal.

Men frequently deceive themselves when they speak of the "infinite," and by "infinite" they mean only inconceivably great. Mathematicians tell us that parallel lines will meet if produced from the place of starting to an "infinite distance." But their very expression shows the contradiction in their words and the inadequacy of their thought. There can be no such thing as an "infinite distance." Distance is a *dis-stans*, a standing apart. It implies a placing of one point over against another point in space. But no two points can be fixed in space, however far apart, whose distance cannot be expressed, if the existence of the writer be prolonged to make the expression. More than this, no distance can be expressed which is not as nothing to the extension of space onward in the same direction, whose possibility of containing suns with planetary systems is not as great as that of any of the space which lies between the two points.

Thus reason has no measure in its contemplation of infinity. It finds this apparent contradiction: no point in space exists which may not be reached by some velocity in some time; but it is also true that whatever point of space be reached, no approach has been made to an end of space in that direction, and that however much time, at however great velocity, has been consumed in reaching that point, it counts as nothing in way of progress toward an end in the same straight line. The confusion of the reason is thus expressed: no point of space exists which cannot be reached from any other point by some velocity within some time; therefore space is not infinite. Again, at every point of space there is still space beyond it, therefore space is infinite.

This apparent contradiction shows how human reason tries in vain to comprehend these realities. Into the assertion of reason that every point of space may be reached with time and velocity enough is smuggled the conception of all space. But there is no all. The same reason which, from one point of view, makes our language a contradiction, tells us that there is no all and that any distance or any magnitude is as nothing compared with the measureless beyond and the infinitely larger.

When we speak of the "universe" we show the same limitation of the reason, the same

smuggling in of the idea of all things. The universe means all things turned into, or considered, as one. But there is no all things. There is no such thing as everything. A unity in things there may be, but there is no "universe" in the sense that all things are comprehended in it. There is no possible comprehension of all things in one whole, for there is no all, and anything which can be conceived by human thought is absolutely as nothing in comparison with the greater truth beyond. Indeed, our reason would again deceive us, for there is no comparison, even, between anything we can express by figures or words and the absolutely illimitable, swallowing up as nothing any expressible extension of space and duration of time.

Astronomers are said to have observed one star which differs from all other observed stars so much in the exceptional velocity of its rush through space that it is named "the runaway star." The theory has been advanced that it has broken away from some other stellar system at an inconceivable distance from our stellar system, and that it is plunging onward past all the stars which the telescopes reveal, hurrying into the black abyss beyond, where even starlight cannot penetrate. Let the runaway star hasten on its course, always in a straight line, never returning in an orbit. It may go forever, always be going, yet it is no nearer an end at any time, and never

will be. Suppose that its flying velocity from the dark abyss outside of our stellar system were due to the breaking up of an enormous sun by explosive gases and that an equally large fragment were thrown off at equal velocity in just the opposite direction. Its career would be equally unchecked and equally fruitless in reaching a goal. Suppose other fragments thrown to right and left, upward and downward, all flying on radii of a sphere to further realms of outer darkness, space would not be conquered by them nor any hint of its capacity be gained. Human imagination stands helpless before this awful truth. Yet this limitless abyss is the abode of the unseen God, of him who "filleth immensity" and who "inhabiteth eternity."

But what of infinite time and its contents? If there were ever in time a beginning of the solar system, in the time before that beginning there may have existed some other system in the space it occupies, traversing the path it traverses, or equally removed from collision with any other system. Before that may have been others, and a number of successive systems as great as may be expressed by figures within human power to set down may have followed each other and their duration have been as nothing to the time before them. If these successive systems were peopled by myriads of contemporaneous immortal persons, as the earth is, and if all expressible exten-

sion of space, during all expressible duration of time, and still further and longer measurelessly, has been the abode of persons now existing who have come into being as fast as the birth-rate of the human race, how many are they whose Father is he without whom not a sparrow falleth to the ground and by whom even the hairs of our heads are all numbered ?

CHAPTER VII

THE WORLD TRANSFORMED

With a clear conception of the universal presence of activity in the realms of material and so-called immaterial energy, the world becomes transformed from its first appearance to our senses. Nothing is dead in it. Nothing is inert. Nothing is even still. Objects may apparently be motionless. They may be hoary with the lichens of ages. To the sense they may have been unchanged for generations of men. Yet all matter is but the constant and purposeful activity of God at every point where matter exists, and to our reason there is no point of space from the center of our earth to the remotest star which photographs itself through the telescope which is not filled with material force. Everything visible and everything whose existence is asserted by the reason (up to the point of free wills) is what it is solely by the action of God, present consciously in it and acting even while we look upon it and reason about it.

Thus the aspect of the world undergoes a complete transformation. The dead becomes alive, as it were. There is no dead thing in the sense

that there is no motion. What we call life may not be present, but in every material object, whether animate or inanimate, there is the direct action of God, making it what it is and constituting its very being. The apparently blind succession of cause and effect, inexorable and unchangeable, that grim necessity, so-called, in the manifestation and processes of nature, deaf to all entreaty, pitiless even unto death toward every human being, is but the constant and purposeful forthputting of energy by God.

This truth makes a new world for us. We see all material existence from a new point of view. We are surrounded on every side by that which is awful to think of and yet from which we cannot escape. The ground we tread on is there because it is God acting there in a constant, intelligent purpose which makes it what it is. Our very feet are but the action of God and the thoughts in which we think of these wonderful truths are themselves but another form of the forthputting of divine energy.

With this truth clearly held, the world can never seem to us as it used to seem. Now and henceforth forever it is the revelation of God in action, a constant proof of his presence and of his almighty power. Far as the telescope can pierce into space, or immeasurably farther than the human mind can conceive, and farther than that by so much that even that distance would

not be a beginning toward any end, every point of space is filled with the presence of God.

Various forms may be taken by his activity. He may reveal himself in that which is so tenuous that it eludes human sense and yet fills the interstellar spaces—the luminiferous ether—or in vast spheres of intense energy and velocity of motion, centers from which flame forth incalculable torrents of burning vapors. Smaller bodies, such as planets, frozen moons, heaven-sweeping comets and shooting meteors may show that he is there. Each of these is but the presence of God in action where it is. He it is whose constant outgoing makes them what they are and were he to cease his action, not only would their manifestation of energy and motion cease also, but there would be absolutely nothing where they are. Utter annihilation would be their fate, with not a ruin or fragment to hint that they ever existed.

Our own sphere, in the light of our truth, has its new revelation to make of the wonders of God's action. The reign of law, the economy of force and the marvelous presence of number are but God acting in accord with his own truth. When inorganic matter takes on its lowest regular forms, that of crystalline structure, each different crystal has its perfect type. The geometer, he whose mind is trained to the beauties and perfection of these forms, is he who appreciates

most highly their wonderful construction. God acts in them according to his own good pleasure, and in proportion as man becomes intelligent does he recognize their perfection. Laws of form and the relations of numbers are perfectly preserved in the action of God in crystals.

Then we come to the action of God in plant life and we see the absolute rule of number in the arrangement of leaves, branches and petals. A perfect plan is evident in the structure of the plant, though in any individual instance it may fail of realization. Infinite variety of form is created. Type after type is produced from the endless resources of him in whom dwell all ideas and types of created things, and yet each has its own law and its own perfection. Each is but the presence of God in action, going on continually, whether or not his work is beheld by mortal eye.

In the action of matter upon matter under the laws of chemistry, there again the presence of God is revealed. Given causes always produce the same effects. If the same elements are present, the results are always the same. God energizes constantly according to the same unchanging method and from what has been we are able to predict what will be. But there is no condition which limits him. He acts as he will and in his uniform action we have demonstration of his wisdom and his justice.

All animal organism, too, is but God in action. Whenever we look upon a moving creature we see in its existence the result of the energy of God; we see the form of his idea and the demonstration of his presence. The construction of animal bodies according to the laws of mechanics is but his adaptation of those bodies to the fundamental laws which exist in inorganic matter and to which all organic life is subordinate. It is in the constitution of matter, that is, in the outgoing of energy from God in the form manifested as matter, that gravitation shall rule under given mathematical conditions. Those conditions are inexorably enforced upon the animal body. It is another law that is as inexorable as the relations of numbers that the relation of power and weight to the fulcrum shall be thus and so, and that law is operative in every muscle and bone of the animal organism. So on through every law revealed in an animal frame. All design in the structure is but the harmony of the organized matter to the fundamental laws of inorganic matter and these laws are but the constant ongoing of the divine energy in an unchanging order. So we see God, in his law and in his wisdom in every organic frame, revealing his power and his wisdom, but also demonstrating his constant presence by the very existence of the matter in which his power and wisdom shine forth.

Our own bodies, above any other animal form, bear proof of the divine presence and wisdom, and in the human face divine, the climax of the revelation of personality in matter, we reach that beyond which we cannot go in our sense-experience or in our imaginations. Yet we do not look upon the face of a friend without beholding the result of God's active presence then and there, and our very looking and thinking of God's wonders are what they are by the same constant presence and action of God. The transformation of visible creation is complete in this. From the inorganic form of matter to that beauty of form and facility of expression which are themselves a revelation of a divine idea and divine power, all that we behold is but the action of God. Henceforth, with this truth firmly held in mind, we live in this presence which compels our awe and our reverence. We cannot escape from it, for it makes us what we are.

CHAPTER VIII

HUMANITY SACRED

With the world illumined by the light of our central truth that all matter is the visible revelation of the presence of God putting forth his energy in constant, purposeful action according to the forms of law, it is at once surrounded by a protecting sacredness. Nothing is cheap or common, according to our habitual use of the words. Nothing is vile but the man who despises the sacredness revealed in every material thing. Nothing is worthless or useless. All is worthy of reverence, for in each material atom we see a demonstration that God is there, all wise and all powerful, not formally demanding our worship, but revealing himself in his worthiness, endowing us with powers which recognize that worthiness beyond our ability to deny or doubt and then leaving us free whether or not to admit what we know and to worship what is worthy of our adoration.

But most of all does this protecting sacredness attach itself to the human body. Consummation of the wonders of the animal creation, it is the highest type within human knowledge of in-

finite wisdom in structure and matchless beauty in form. No imagination has conceived its superior as a whole, part fitting to part in perfect adaptation of beauty and usefulness. No criticism can improve upon the details when the perfect ideal is attained. In whole or in part, the human mind has not an ideal of material form of greater excellence. Dwelling in this perfect form are the so-called immaterial energies of the organism, as far above those of any other living creature as the erect man is superior to the prone-going quadruped. Crowning the whole is the will, the true person, the image of the divine Will which created it. In this last is the acme of created existence and most fittingly it is given an abode in an organism of the highest conceivable wisdom and beauty. Of all material forms none so embodies a revelation of the divine as does the human form. With its indwelling immaterial parts it constitutes indeed the veritable temple of the Holy Spirit.

But as we look upon the human frame in this light, the protecting sacredness gathers new strength and awfulness. Dare any man do one single unworthy act to abuse or profane his body? In every atom of its being God is present, putting forth his energy and making the body what it is. That sustaining, creative action is constant and were it to cease for an instant the body would be absolutely annihilated.

Not merely would life cease, but the visible body would vanish in a twinkling and the vacant space would have not the slightest hint that ever a man was there. Desecration of one's own powers is an act of violence against the perfect plan of God and against the constant outgoing of God in his action which creates the body, an outgoing which ever makes for perfect health and for the harmony of the parts.

In the light of our truth an act of vice is a physical profanity against the Maker of the body, fearful in its taint and shocking in its blasphemy. It implies hardness in the vicious offender and it reacts to increase his hardness and to blunt his sensibility to his offence. Our standard of truth that God is ever present to make the body what it is will not tolerate anything which impairs the purity of the body or the mind, even in the slightest degree. Not only does our truth warn man from the grosser vices, but in its searching light no ground for excuse can be found for that which is weakly indulged in as harmless vice.

This truth has no mercy on the "small vices." Absolute purity it insists upon. Anything short of it involves sin. The body must be kept to the ideal point of health, as far as possible, and of subordination of the material to the so-called immaterial energies. That which clogs the knowing energy, which dulls the heart or impedes the will is all under condemnation. The offender is

without excuse. No plea for indulgence can be tolerated. Holy is the body by act of its Creator and holy it should be kept by act of its tenant. Upon the tenant is the responsibility and upon him falls the penalty, knowing, as he does, that every offence is directly against the law of God who is personally present with him, waking and sleeping, every moment of his life.

But the sacredness of humanity's physical frame not only demands the constant attainment of purity and health in one's self and warns by the penalties of disease against a single polluting act, but it surrounds also the bodies of all other persons. They must not be abused. Overwork and undernutrition are sin in him who forces them upon his victims, especially upon those who cannot escape from his control. Cruelty and harsh treatment are an offence against the law of God in the human members. He keeps the spirit of this unwritten law who is ever gentle and kind to humanity, who, in the realm for which he is responsible, sees that no pain is caused by his bad temper or neglect, that no health is sacrificed by his thoughtlessness or parsimony and that no lives are lost by his indifference. This truth lays its obligations upon all and it does not stop with humanity, but extends to the brute creation as thoroughly, for God is constantly present in the body and mind of the brute as he is in the organism of man. Kindness and gentleness to-

ward all are commanded by the sacredness which is in all, and the foundation for harmony and health among living creatures in their inter-relations is laid in the condition of observing this sacredness; in other words, of recognizing the presence of God where he is present and of honoring him in his material revelations.

This sacredness of the human frame and the duty of keeping it absolutely pure is the truth which comes with overpowering force as we see the constant condition upon which it rests, but there is a further truth which surpasses it. The sacredness of the body does not demand its preservation in every event. The body was created for use, just as in every act of God there is a purpose. Above the good of one is the good of all. Higher than the perishable is the immortal. So it is right to sacrifice the body in the service of humanity. The nation is higher than the individual and the countless instances of worthy men and women who spend their strength and lives for the good of others are justified by the very truth which commands the body to be kept pure, because God is in it as its constant creator. Famous patriots and martyrs not only, but the humble doers of the right, the unknown heroes, the toiling, self sacrificing men and women who, in their labor for family and struggle for life, serve God with all their strength, equally merit approval.

Again, sacredness in the human body does not imply any condition put upon him who makes it sacred by which the operation of his material laws is to be changed for the preservation of the body. In the human frame, just as in the inorganic mass beneath our feet, the ongoing of the divine energy follows the predetermined course. Hence, if the conditions of health are disturbed, the perfection of the ideal is no reason why it should not be destroyed. He who created can rightfully dispose of his creation. The sacredness inheres in him. The material form has no sacredness apart from him. So it is nothing against the righteous administration of human affairs that the perfect ideal is never actually attained, or that the human form is racked with pain, wasted by disease, consumed by flames or torn to fragments by frightful accidents. These manifestations are but the regular ongoing of the material law, a law that is itself righteous beyond question, and there is no sacredness in his creation which can lay an obligation upon the Creator not to carry out impartially every law according to which he acts. His righteousness abides forever and by that he acts. The temporary forms of his action must be subordinate to the eternal truths abiding in him "without variableness or shadow of turning."

CHAPTER IX

FICTION OF THE "CONQUEST OF NATURE"

MODERN invention is so manifold, strange achievements are so frequent, and things hitherto deemed impossible are being so often done, that it is a common expression that man is asserting his control over nature, that he is harnessing her forces to do his will and that mind is proving its mastery over matter. Men find matter so plastic in their hands, they compel it to perform services for them so generally, they apparently bring it under the dominion of their wills so easily, that they boast that the mastery of mind over matter is constantly extending. When boiler explosions destroy scores of lives, when the electric current changes instantly a living man to a mass of smoking flesh, when a reservoir-dam gives way and the rushing torrent sweeps off thousands of lives with houses, trees and fields in a general catastrophe, men say that their servants escaped from their control and took the mastery. They look with awe upon the terrible destructiveness of natural forces when they thus break from the controlling rein of human power.

So much is apparently done by human agency in the material realm that it is natural to believe that there is truth in the common expression and that mind does really exert some control over matter. But we have seen that God acts in matter by law. The phases of his action, however, are constantly changing. Every material manifestation is what it is as the resultant of countless combining causes which compel the matter to take that phase momentarily, and that manifestation has in itself the forces which inevitably make for its own destruction and which will in all futurity reveal themselves in continually changing forms.

From the sense point of view, no particle of matter moves unless it is pushed by the particle which touches it, and that in turn was pushed by its neighbor. Every shape has its present appearance because some material force compelled it to assume it. The world and all the countless shapes upon it are what they are because something has moved their particles and arranged them so.

To the mere physicist the world must be ever a world of dead things, nothing more. Matter moves because something hits it or pulls it and makes it move. No exception to this rule is known in the entire realm of physics. No origin of motion can anywhere be found. Transference of it is all he can find who sees nothing but mat-

ter in the world. Utter helplessness of matter to move itself or to resist the force which moves upon it is the universal characteristic of every atom which he has ever observed, or which has ever been seen by the eye of man. The clouds fly because currents of air bear them. The air moves because other air has been heated and presses upon it for room, or because the whirling earth imparts to it some of its own motion. Crowds fill the streets of our cities, but the beholder of matter only can find nothing but matter there which is moved because other matter makes it move. For all that human senses can discover, these are but as erect corpses, moved upon by some force which they are helpless to resist. Vital force carries matter upward against the action of the law of gravitation, but there must be something material to move this matter, so far as natural physics explain phenomena, and vital force, in this light, as well as mere mechanical transference of motion, must be included in the sphere of matter.

So we see that in a material sense everything is dead in the world. Matter is absolutely helpless before whatever force impels it. But every invention of man is in the realm of matter and hence not a single one can be conceived in which there is the slightest suspension of natural law. That law asserts itself to the utmost in every atom of matter, whether or not it is part of a hu-

man invention. Man's mind has not the slightest control over nature at any point to modify material force. His most subtle invention suggests no hint anywhere that nature has in the slightest degree relaxed her dominion in favor of man. Not a sign can be found of either abdication or conquest. Supreme she is, supreme she always has been, supreme she always will be.

In all human history there is only one line of events which in any way indicates any control of mind over matter. Along that line the control is supreme and a striking illustration is found in the familiar words: "And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Then there was absolute control of matter by mind. Mysterious as it is, yet the solution of that mystery is found only in the truth that matter is God in action and that God acts eternally in matter by law, that is, by the infinite wisdom which does what is best and which acts only in the best way.

What man's boasted mastery over matter really is may now be clearly seen. It is nothing but a cunning putting of matter in the way of other matter so that it may be acted upon by it. Man merely adjusts himself to nature; he cannot conquer her. He watches God's manifestation of himself in his uniform revelation by the laws of nature. From that uniformity he reasons

that what has happened once will happen again, if the conditions are exactly the same. That is, if the forces are in exactly the same relation as before they will produce exactly the same effect. Countless machines, full of revelation of human reason and of the adaptedness of means to ends, show how man has tried to put matter where other matter will move it and make it produce some material shape which he wants. He "harnesses the lightning from the clouds," it is said. Really, nothing of natural process is harnessed or restrained. The lightning is following its law as supremely when man uses signs from its action to convey his ideas to other men as it is when it rolls in fire-balls on the decks of his ships or shatters the timbers of his dwelling. Throughout the entire realm of human action upon matter, there is nothing but a changing of the position of matter so that the resultants of nature's forces may have a different shape. This is all there is. As to mastery, there is absolutely nowhere the slightest hint of its actual presence or future attainment. In the material world matter rules supreme, and mind is utterly powerless to overthrow its authority or to weaken its dominion over the tiniest atom.

CHAPTER X

THE ALPHABET OF INVENTION

THE view of the material universe as the constant forthputting of energy by God in an unchangeable method points the way to an apparently fruitful field of search in physical science. All matter being but energy of God and having its origin in that which is far too minute for human sense to perceive, it follows that the most promising field of discovery into the properties and possibilities of matter lies within the province of the infinitely small. There is the place where are made the combinations of matter which constitute the manifold revelations in the world about us and there is where must be found the secret of the combination of material forces. The great material discoveries of the future will apparently lie in that field, and the most successful inventor will be he who can penetrate farthest into the unknown which surrounds the action of God in the microscopical field, yes, the infinitely smaller than microscopical field, where he works to produce the qualities of matter.

Human reason and experience recognize the existence of law in the material and in the so-

called immaterial realms. God acts constantly by law and thus law is the key to open the doors of God's secrets in his material manifestations. It also points to a demonstration of the unity of the material world even to the extent that there is but one mode of God's action in matter from the most tenuous to the heaviest material known. Waves of air of a given velocity produce a given sound. If the velocity is increased, but with no change in the mode of vibration, the pitch of the sound is changed. One unchanging law is active from sounds too low to those too high for human hearing. A certain velocity of vibration makes red color. Quicken the vibration, but without changing the method, and there is orange, then yellow, then green, and so on through the colors of the spectrum.

Science has proclaimed the identity of light, heat and motion. But in all human observation there continues the uniformity of law. The manifold forms of matter have already been analyzed into a few simple substances. So it is a reasonable view that there is one ultimate, simple mode of action which God follows, which is the key to the material universe. No longer, with this view, are there many different substances in the world, but only one mode of action, of wide variations of intensity, of multiplex combinations and manifestations, but in itself the unit of material existence.

Given the unit of matter, there follows the possibility of many combinations, not only in the ways which have actually occurred under the uniform mode of action which marks the divine administration in the material creation, but also in many other ways which may be computed and discovered by human reason. Illustrations may be taken from the realms of fruit and flowers. Natural law, that is, God's mode of action without the intervention of man, produces the natural apple, small, hard, inferior, but having in it all the potentiality which man has developed into many, varied and excellent kinds. Opportunity has merely been given for the development of forces which were already in the apple. Nothing new has been added. But hard conditions of climate, of nutrition and of competition with other forces in vegetation, have been removed or ameliorated, and the wonderful consummation from an unpromising beginning has been reached. So, too, the natural rose is a far inferior flower to the remarkable developments achieved by modern horticulturists, but it has in it the potentiality of the beauty of form, the richness of color and the delicacy of fragrance which are combined in the queen of flowers.

In the material world the natural processes, or God's action in particular methods, result in certain forms of matter which are now called elemental. Science finds the ultimates of gold, sil-

ver, iron and other metals; it pauses when it has reached carbon, silicon and the like; it sees nothing back of oxygen, nitrogen and the other gases. But this view of the material world as God in action, illumined by the achievements in developing fruits and flowers from humble originals and by the analysis of all matter to a few so-called simple substances, not only involves the reduction of the material elements to one simple unit of energy, but implies the possibility of combination of simple units into new forms. As God gives the insignificant original and man develops the cultivated apple, so God gives his unit of energy and his combinations to make the few so-called elements for the use of man, leaving to man, discovering the mysterious things of God, the power and the opportunity to make new metals now undreamed of, new gems, new chemical combinations and new gases, whose development in utility, in beauty, in variety and in wonderful capacity for recombination shall be, to the elements now known, as the natural apple is to the best product of the fruit-fancier, or the wild rose to the latest beauty of the florist.

With an understanding of the unit of matter it may be possible for human inventors to produce not only any form of matter which exists in a state of nature in the earth, but also any possible combination which may be inherent in the constitution of matter. True science can predict, and,

with an understanding of the unit of matter, its possibilities of combination into compounds and of the recombination of those compounds, it would not have been left to find empirically that one substance ignites easily, or that other substances have high explosive power, but the nature of such substances could have been foretold from man's knowledge of the manner in which the unit of matter was arranged in them. All properties and manifestations of matter, from water to fire, from the most solid to the most gaseous, will be foreknown to the scientist of the future who understands the unit of matter. Let it only be known what physical properties are desired in any case, and the laboratory which manipulates the raw material of matter, so to speak, that which uses the energies of God which are at every man's hand, will produce the required combination, if it is within the inherent constitution of matter.

This, then, is the wonderful and infinite field open to the inventor and discoverer. Present inventions but hint at the possibilities before the human race. Present material forms are but the alphabet to what may be revealed by reverent study into the capabilities of matter, and when new and hitherto unknown forms of matter can be produced at will, when the full language is beginning to declare the possibilities and the beauties of this world of ours in the light of God as

the present, intelligent and purposeful Agent in every atom of matter, then will his infinite glory more than ever compel the homage of men of science and the worship of mankind.

But there is a more limited aspect in which the truth that matter is the forthputting of energy by God appeals to the modern inventor and points the way to new triumphs for genius and to new comforts and wealth for man. We have the fact that no matter, in its common aspect to men, is moved unless it is moved upon by other matter, that there is an unending chain of cause and effect in which all changes of matter are involved and outside of which no changes occur. Then the problem of the inventor is so to seize upon this energy, which is present in every atom of matter, as to direct it whithersoever he will. This is the ultimate problem in this field and every step toward it will be of positive gain to the race and a partial occupancy of the field.

Motive power is the chief modern desideratum in the field of invention. But there is motive power in every atom of matter, and in every atom, also, there is that action upon every other atom, called gravitation, which tends to hold all matter at rest about a common center. While the matter is at nominal rest, however, it continues to be energy. Now the problem of the inventor is how to make this energy available. The natural motors of wind and water have been

extensively supplemented in civilized nations by steam and electricity, which are forms of existing energy which have been made possible for use by human study and experiment. It is extremely improbable that human attainment will stop at this threshold when the entire globe is one vast existence of energy. Rather will men learn more and more how to turn this energy into motive force and it is reasonable to suppose that the present motors will be to the motors of the future as the beating of a drum or the blowing of a whistle is to the music of a perfect orchestra. We have the facts of the vast source of energy, of man's inventiveness and of his partial success. It is in line with his progress that he should continue to explore the forces about him and we may reasonably expect that present attainments, wonderful as they are, will be as nothing to the inventions of the future in the material realm.

There is one thought still further. Thus far we have considered material energies. But we cannot draw the line between the material and the so-called immaterial. We see the material effects of certain energies and we call those energies material. We see heavy loads moved by the action of electricity and we call electricity a material energy. We see bodies fall to the earth by the action of gravitation, and we know that the planets are held in their orbits by the same

law, and we call gravitation a material energy. It inheres in matter. Yet we do not suppose that this energy can be reduced to a material form, that it can ever be subjected to treatment in a laboratory like oxygen or hydrogen and be made to appear as a visible, tangible energy. It is imposed upon all material energy which exists under conditions of weight. It is inseparable from it. It is a property of matter that it attracts other matter, that is, that it moves it. Yet gravitation does not answer to the idea of matter in that it occupies space, though it exists in space, nor to the idea that matter has weight, for this is the energy which is the measure of weight.

We thus reach the idea that beyond the realm of matter, in the sense that energy which occupies space and has weight is matter, there exist other energies, powerful, active, yet which reveal themselves by their results in matter and which thus produce material consequences. This raises the pertinent inquiry whether there is not open to the inventor, not only the whole realm of matter, but that of energy which is in the so-called immaterial realm. Limitless as was the field in the realm of matter, here is a new realm with an apparently open door. Is it a door open for human achievement? Can invention invade the realm of what is unseen, untouched, unweighed, unmeasured, elusive to every sense of

man and there find sure footing for its efforts? Our reason asserts the existence of this field, though its conditions are beyond all material perception.

CHAPTER XI

"ALL THINGS ARE POSSIBLE"

LIGHT is thrown upon the mystery of miracles, supposing that they occurred according to popular belief, by the truth that matter and mind are the constant forthputting of energy by God. With this truth, no weight can be attached to the arguments against miracles on account of the material difficulties involved, such as the amount of force which would be required to cause a suspension or a diversion of a natural law. The number of tons to be lifted, or the velocities to be checked, or any other material consideration, can have no pertinence to show the difficulty or the impossibility of a suspension of natural law. Matter being a form of the action of God, its laws are merely a continuance of his action in a particular way. To him by whose ever-present and purposeful energy matter exists the inconceivable weights and velocities of planets and stars, the combinations of forces which rage with destructive violence when measured by human standards, are not weights and velocities at all, nor is there any violence in the tempestuous elements.

God being the ultimate cause in matter, there can be nothing in matter which can impose any limitation upon his action. In the miracle, in which there appears to be a violation of natural law, there is no difficulty to be overcome, no enormously great exercise of divine will to outweigh given material forces. God in his miracles merely changes his mode of action. It is as easy for a man to lift one finger as another. No greater comparative outlay of divine energy is demanded by the performance of the most remarkable miracle than by the working of the least, nor any greater deviation from the established order of natural law. Nor would there be if the miracle were any conceivable transformation or even the instant annihilation of the material creation. For a miraculous transformation there would be necessary only a change in the method of action. It would require no more effort, no more wisdom, no more of the superhuman than does the exercise of that constant energy by which all things exist. For the annihilation of the material creation it would only be necessary that God should cease to act at every point where he had hitherto been acting, and there would be instantly the black nothingness of the measureless abyss from which the stars had been blotted out. But the wonder, the miraculousness of the awful event would not exceed that of the existence and continued being of

a drop of water. So our central truth regarding the method of the existence of matter sweeps away at once all current objections to miracles on grounds of the impossibility of diverting material energies from their regular channels.

The same truth holds regarding all miracles wrought in the minds of men. Mental energies are, as are the material energies, a constant forthputting by God. Hence to work any miracle of mental healing involves no more exercise of divine power than does the continuance of mental energy. No objection to miracles in the mind on the ground of impossibility can have weight or pertinence. Whatever valid objection may be made to miracles in either the material or mental field, it must rest on other grounds than their impossibility under the laws of matter or of mind.

In conclusion, we may notice the fact regarding miracles which we should have said beforehand must be the fact, that they are all wrought in the domain of law, never in the realm of free will. In the nature of the will a miracle upon it would be as impossible as a mathematical absurdity. God's method of putting forth his energies, or his law of action according to his pleasure, has been varied in certain instances, if miracles occurred as is believed, but never has there been, by any recorded account, any unusual putting forth of divine energy to force any course

of action upon a human will. Above the realm of law the will has ever remained and by its nature ever must remain. No divine force has ever compelled it to act other than as it has chosen to act. Physical and mental organisms may have revealed unusual methods of God's action and so have been regarded as revealing miraculous power. But no unusual force or penalty has been put upon the will, nor is any penalty a coercion. The will is free.

CHAPTER XII

INEXORABLE GOODNESS

In the world of matter we find everywhere a sequence of cause and effect, as far as material changes come under our observation. Given identical conditions, the consequences are identical. That is, God works in a uniform method. Human life bears witness to the universality of this truth. All our experience rests upon this as a constant basis. The law of gravitation, or of the attraction of matter to matter, is everywhere the same, as far as human experience can tell. No exceptions can be found to the laws of mechanics. Chemistry repeats the same truth to us. Laws of totally different kind, as far as the human reason can know, are operative at the same time in matter, each having its full sway, unimpeded by any other and each unchanging in the sequences of its operations. No matter how different the time or place, if the conditions are identical with those of another time or place, the consequences are identical. No matter whether the law brings life or death, it pursues its course without change. Human bodies are no more to it than the earth upon which they tread. They

are matter and the laws of matter operate to the full in them, be the consequences to the human organism what they may.

In short, the laws of God in matter, or, what is the same thing, the methods of his constant personal action according to his own good pleasure, are carried out to their uttermost, without suspension or variation, so far as human experience can see. They are inexorable. Obeyed, they bring happiness and peace to the obedient. Disobeyed, they visit their full penalty upon the offender. It is law, law, law everywhere in the realm of matter from the existence of the mass of inorganic substance to the most delicate and complex nerve centers of man. No exception can be found. Mysteries there may be, facts which are difficult to account for, but absolute contradictions of law when all the facts are understood there are none in all the realm of human experience in the material world. This law is nowhere a blind force, apart from the Infinite Person. Such a force is both impossible and inconceivable in the last analysis of force. Law is in reality the personal manifestation of God at every point, according to uniform method and unchanging sequence.

But we recognize laws in the workings of the mental energies just as fully as we do in the energies in matter. We speak of the laws of the mind, and it is one of the accepted ideas of men

that there are mental laws. That is, given effects follow given causes and there is a uniform law ruling in all minds in the sequences of cause and effect. These laws, too, are as constant and uniform in their operations, so far as the human reason can see, as are the laws in matter. If the laws of the mind are violated, the inevitable penalty must be borne. There is no escape. There is no means by which a pardon can be secured; there is no mitigation of penalty. Remedies may be applied successfully, but every remedy, as in the case of material remedy for material pain, is but setting in operation other laws to change the course of the laws which are ever working onward for the suffering of the offender. There is no change or suspension of the inexorable law. There has been merely a change of conditions, and if the conditions are changed in the administration of any law, the effect will be different. All of this is strictly according to the laws of mind which brought the penalty in the first place. Thus we have the mental energies following laws innate in them, and this, again, is but another term for the unchanging action of the Source of all energy.

But when we rise to the realm of the will, the sequence of cause and effect ceases. It is not in the language of men, and hence not in their thoughts and not in their belief that there are laws of the will. The very term itself is un-

known and is not apparently a conception of the human mind. Did mankind believe that laws of the will existed, as there exist laws of matter and laws of mind, then language would testify to the existence of the belief, but the use of the word "laws" in connection with matter and with mind and the absence of its use in connection with the will is weighty testimony to the inability of human insight, in all the generations of thinking men, to discover any such laws and hence it is testimony to the truth that no such laws exist.

But this truth of the prevalence of unchanging law in the realms of matter and of mind is too pregnant for our daily living to be passed by without further contemplation of what it involves. The material world about us is burdened with countless individuals of many species. Each has its own type of perfect form and size. Each has its natural condition of growth and perfect health. But there are very few, if any, in which the ideal is realized. The perfect and shapely plant, with each leaf completely finished according to the divine idea which is only partially revealed in the plant's imperfections, is so rare a sight that it would be strange if it had ever been beheld by human eye. Animals vary in the degree of their excellence, each individual having a nearer or more distant approach to some evidently perfect ideal, but few or none

absolutely attaining it. In the most beautiful form which the Maker of the material world has revealed to man, the human frame itself, the same approach to perfection is beheld, with the same want of absolute attainment. Yet in every one of these realms of physical beauty, health and strength, the realization of high excellence is but the onworking of unchanging law and if the law could have its perfect work, without interruption at even the smallest point, the individual would realize the ideal perfection.

The laws are the only possible method of attaining the ideal. Perfection can be sought only under the conditions of law, and if the conditions are absolutely operative then perfection is as sure a consequence as imperfection is sure when the laws are more or less violated. This is the law of matter and the law of life. Thus we see the entire goodness of unchanging, inexorable law. Without it there could be no perfection. With it, perfection is sure when the law of being is given free scope for its operation. So it is full of blessing for man, and every man worthy of the blessing will receive it. That is, the law is absolutely impartial. It favors no one. It discriminates against no one. It only insists that it be given an opportunity to be fully operative and then it crowns with the fulness of its perfect product those who are obedient to it.

But the fundamental truth should never be

overlooked that the unchanging onworking of law is but the constant, purposeful energizing of God, never deviating from his course and carrying out his own plans upon a scale far above human power to apprehend. We see a section of the course of events and behold the laws working in them. As our vision enlarges through the domain of history and as our comprehension is strengthened by our analysis of the trend of events within our observation, we rise to a wider conception of the course of divine law, but at our best we but feebly understand the mighty movements and the embracing laws by which we are surrounded.

But if law, in its perfect operation, brings unspeakable good, we must none the less look on the reverse of this truth and admit that when broken it results inevitably in imperfection, suffering and death. Further than this, as it is the actual presence of God, working according to his good pleasure, which brings the blessing of law observed, so it is his personal presence which causes the suffering and death consequent upon violation of the goodness of law. The action of God continues the same, whether the law is observed or violated. He works on in the same perfect course. If the conditions of perfection are destroyed, his action goes on just the same. Hence all the pain which is suffered by men is the direct act of God, whether it is physical dis-

tress or mental anguish. More than this, it is but reasonable to recognize that this truth extends throughout the realm of all being in which there are sequences of cause and effect and that if in any other existence than the human there is suffering, that suffering is due to the personal presence and action of God, carrying out to the full that course of energizing which would result in unspeakable good if the conditions for the perfect operation of his laws were observed, but which inevitably results in suffering when those conditions are destroyed.

At first view it may seem as if it made God cruel and relentless to say that he is the direct actor in all that which brings pain to man. But not so. His goodness is demonstrated beyond dispute in the blessing which results when his laws are kept. His wisdom is manifest beyond contradiction by the marvelous perfection which is attained when his laws are fully operative. Perfection would be impossible were not his laws unchanging and it is only justice that he should carry out his laws, if their violation brings pain to the violator. The complete enforcement of his laws is no demonstration of hostility to the offender. It is the truth that the laws are essential to perfect well-being and those who are worthy will surely reap the benefit of the full operation of the law. It would be unjust to them were it otherwise, but it is not

unjust to any one that he should pay the penalty of the laws which he violates.

So we see no exception to the operations of God's law in favor of those who try more than others to do his will. If they keep the law, the blessing follows. If they violate it, they cannot escape the penalty. God has no favorites. His rain descends alike upon the just and the unjust, and in his eternal righteousness it could not be otherwise. So men get the benefit of the physical and mental laws they keep and suffer the penalty of those they violate, wholly apart from the relations of their will to the divine will. God does not load with material favors any human being because his will renders due obedience to the divine will. He does not deprive of material good things any human being who obeys the laws for the creation and possession of such things because his will is in defiance to the divine will. In each realm the reign of its own law is absolute.

So we accept without flinching the truth that God is present in all human suffering as he is in all human joy, the active, purposeful inflictor of it all. To refuse to accept this truth is to be false to reason. To deny it is cowardly. To face it is to be faithful to the powers God has given us and is to admit the awfulness of the facts amid which we live. Having the truth that in all material and mental energies there is the

constant and purposeful action of God, we have the further truth that in all human sin, crime and suffering there is only the action of God after the outgoing of the human will in the effort to do the wrong. In the beating of the helpless child by the drunken parent, all is but the action of God, save the outgoing of that will. In the murder of the victim of avarice, or in the slaughter of the feast for cannibals, or in the offering of human sacrifices to heathen gods, all of the terribleness which human imagination rightly attributes to these scenes is but the constant onworking of God in present, purposeful action in his laws of matter. The evil is only in the will of man. God not only permits these frightful consequences, but he actually accomplishes them himself, so far as all material manifestations are concerned. In the death of his own saints by human hands, in the sawing asunder, in the flames and in the crucifixion, all the acts by which human life is destroyed amid great suffering are acts of God, carrying out inexorably upon those he loves the unchanging laws of the physical universe. Human wills act upon his energies to make them take the form which destroys human life. In them alone is the evil. It is the divine order of things in this world that human wills shall reveal themselves through matter alone. There is no other way in which they can express themselves and thus only, in this life,

can they carry out the freedom of their choices. In this divine order of things we see of how little consequence is the mere earthly existence when the care of God over his own is concerned.

CHAPTER XIII

THE HEART-BEAT OF THE LIVING

With the truth that all existence, except free wills, is a constant forthputting by God, we see that the term "life" cannot be used in the same sense of the energies in which God acts with constant and uniform method according to law, on the one hand, and, on the other, of the free wills which dwell in these energies and of the divine will. Though created free wills are, by their very nature, immortal and hence possessed of what may be called eternal life, yet that capability of eternal existence is very different from what is called life in the energies which are the continued action of God. In the material realm, life is an energy of God which organizes existing energy. As existing matter is subject to the laws of gravitation, of chemistry, of heat and of motion, so it is subject to action by the energy which is called life. This energy may be either vegetable life or animal life, and is imposed upon the existing energies without in any way interfering with their operation. Material law holds universal sway in all matter, whether it is living or lifeless.

The lowest form of life, that of the vegetable world, reveals this energy of God in matter, building matter into an organism according to a definite mode of action which we call the law of vegetable life and which we further call, in any particular case, the law of that particular plant. There are as many modes of divine action in the laws of vegetable life as there are kinds of plants in the world, and in the continuity of generations of each kind there endures the same plan for the arrangement of atoms of matter (which are themselves but revelations of the energy of God, each subject to all the laws of matter) which exists in the divine mind as an idea by which the form of root, trunk, branch, leaf, flower and fruit is determined. Each plant in the world, from the microscopic to the giants of the Yosemite, is developed according to the idea of God, and that idea is realized by a constant and purposeful forthputting of energy which is known otherwise as the vital force of the plant. Vitality in plants is but another name for the action of God. There is no vitality in matter itself apart from this constant action. This action takes the energies upon which it works and builds them up in such form that each part of the whole has some function to perform for the service of the whole and this so-called vitality is continued through plant and seed, seed and plant for its generations.

While the life of the plant remains active this building up of inorganic energy into organic form continues. The life may remain dormant, as it were, and not be actually transmuting inorganic energy into organic form, as occurs in the case of seeds which are preserved dry for years and then sprout under the right conditions, or in the case of plants which are frozen and inactive for a part of the year, but yet resume their active vitality when the season for it returns. But through the term of the life of the plant this ability to organize existing energies is the characteristic of its vitality.

In the higher sphere of animal life, vital power is that energy of God by which he takes existing energies and transforms them into the form peculiar to the several kinds of animal creation. As in the case of plants, so in the case of animals, there is the idea of God enduring throughout successive generations according to which the particles of matter are seized upon and arranged in the animal organism where each is subordinated to the purposes of the whole. As in the case of plants, this animal vitality is but another name for another energy of God, acting upon existing energies. This is true of the physical frame of man, as it is of every other animal organism.

Vitality reveals the constant and purposeful action of God just as truly as he is revealed by

inorganic matter. Everywhere there is the perfect domain of law. God acts by his divine idea for different terms of vitality in the individuals of different kinds, whether it is for a day, as in the case of the ephemeræ, or for scores of years, as in the case of the longest-lived species of creation. In each case the individual vitality is exposed to conditions which may nullify it and therein it is different from the unending forthputting of energy which inheres in inorganic matter. But the vital energy is continued in different individuals, through successive generations, as long as the species exists, and thus the idea survives, while the individual perishes.

Vitality is under the rule of law as truly as is any other energy of God. Necessary conditions must be realized or life can neither begin nor be continued. Other energies may operate to its destruction and though there may seem to be a struggle of life against its enemy, yet it is but the operation of the law of its being to the fulness of its extent. In the onworkings of God's law it is his method that life in any individual is generated only by other individual life. But it is evident that this does not preclude the origination of life in any form and at any time that it pleases God to put forth his energy in the particular form which is called life. The origination of that energy at any particular point is no more miraculous than its continuation at any particular

point. The method of the forthputting of the energy is within the mystery of God's own counsels, but as to the possibility of its forthputting, the existence of life at any particular point is proof.

We have risen from the vegetable to the animal life and found in each a new law imposed upon God's energy in matter, life being a distinct energy which seizes upon existing energy and organizes it according to some idea in the purpose of the Source of all energy. But how is it in the mental life? We know this, that traits of the heart and of the knowing energy are reproduced in successive generations, the same as physical traits. In this we have an intimation that the dividing line between material and so-called immaterial energies is not as sharply defined as the common sense of the race would hold. Surely, in the brute and in the man, there is in the transmission of life more than the transmission of purely material qualities, so-called, than which there is nothing more in the transmission of vegetable life.

In the material and in the so-called immaterial realms the very existence itself is but the forthputting of divine energy. The transmission of immaterial traits by apparently material means intimates that there is a blending of the material with the immaterial beyond the present human analysis and that the nature of the individual

endowed with heart and knowing energy, whether brute or human, is less diverse in its two parts than is commonly supposed. In the case of the human organism, the superior qualities which are not found in the brute are also transmitted with the transmission of physical life. Material and so-called immaterial energies, then, being essential parts of the same organism, as far as we can see, it is a general truth that life is a constant and purposeful energy of God which organizes other energies.

This raises the question whether the immaterial energies, so-called, the knowing energy and the heart, have existence in an inorganic state, corresponding to the inorganic existence of the material energy which is taken up by the vital energy and made into the physical organism. In the brute the vitality ceases with the cessation of the apparent activity of the knowing energy and of the heart. Whether these energies are necessarily coterminous with the physical vital energy we cannot know, for the data are too elusive for human reason. We cannot say whether they return to an inorganic condition, or whether they cease with the physical vitality. But whether they have inorganic existence or not, God energizes in them in the organism to make them what they are, and so, in either case, life must still be explained as a constant energy of God.

Life is a new revelation of the infinite wisdom

and power of the Creator. Before he imposed this new energy upon the existing material energy of the world, there was upon the face of the earth and in its depths the grandeur of great material movements. Our immense but desolate sphere continued its circuits in its orbit far beyond the conception of human imagination in its vastness. Desolating forces of wide-spread operation had unopposed sway over the expanse of the globe. Volcanoes, earthquakes and terrific storms told of the power of the God who was present in them as their constant Cause, but there was no physical life.

In the due ongoing of the divine plan the time arrived when the existing material force had so far wrought its transformations that plant life, under its mysterious laws, could survive. Then came this new energy, miraculous in its beginning as it is to-day equally miraculous in its continuance, but no more so, which seized upon the material which had been storm-tossed and triturated for untold ages and built it up by new law into a new revelation of the beauty, truth, order, wisdom and beneficence in the divine mind. Matter alone was in the plant, save the addition of this new energy. No material addition had been made to existing matter. But God used matter for a new revelation of himself and the apparently hard and unyielding substance of the earth became plastic in the divine hands, taking

new forms under the magic touch of the law of vegetable life, expressing in a new and wonderful way the wisdom and the power of the divine Person. Each atom of the world remained matter, but atoms in their new arrangement by their constant Sustainer revealed his infinitude in a way impossible in the inorganic mass in which his marvelous power had shone forth supreme.

But the divine revelation in material form had not yet reached its limit. Upon the wonders of the vegetable creation were built the mysteries of animal existence. New perfection in the adaptation of apparently inert matter to the expression of the idea in the divine mind was revealed. New wisdom in the fitting of part to part in the most perfect material machine ever imagined was made manifest in visible form. Still a further new factor was introduced. Matter in its new form was gifted with self locomotion. It was inspired with the so-called immaterial parts, with the energy which knows and with the energy which desires to seize upon other matter and to bring it into the service of the organism, the unifying energy, the animal passion, terrible in its strength and destructive of all opposition in its blindness and in its fury. Here was far more than the addition of an energy which arranged the material atoms in the beautiful forms of plant life and condensed into the tiny seed that which would unfold into a re-

production of the parent plant. Here was a new revelation of the immaterial energy which inheres in the Source of all energy, something which the human reason cannot fathom or explain.

But the revelation was still not complete. Within the material organism which, in its material aspect, revealed perfect wisdom and unsurpassed beauty and grace was placed the perfected knowing energy and the loving heart, all still so far the action of God, and then was placed in this perfect revelation of life a self-activity, the free will, created by energy of God, but made capable of self-motion independent of the activity of God in the energies in which it had its dwelling. Perfect physical and mental life was made the abode of an immortal person and thus the climax of creation was reached. It is God's personal, present energy which is the heart-beat of all the living, and the crown of life is immortality.

CHAPTER XIV

OUR CELESTIAL BODIES

THE affirmation of reason that all existence is comprehended in God, God's present action and created free wills, makes a pure speculation as to the nature of the life after the physical life of man most interesting, even if it has no practical value in daily living. Our earthly experience gives us inorganic energy put under the directive control of man, this energy being the outgoing of the Creator. Upon God's energy in the material world and through his energy existing in the muscles of man the human will works. All is God's action, save the human will alone.

But the mysteries of the material universe surpass the comprehension and even the apprehension of man. We know of matter of exceeding density and we know also of other matter of such rarity that human senses cannot perceive it as it exists in nature and its existence is demonstrated by the processes of reason rather than by the testimony of sense. We behold the marvel of light, and human reason is unable to tell what it is to its own satisfaction. We watch the working of electricity and direct its currents

without knowledge of what it really is. Were a savage, acquainted with matter in nature in only opaque form, to be told that light could pass through a solid body and that the human eye could see objects through such a body as readily as if it were not interposed, he would scout such a statement as utter foolishness, but a piece of glass, made by the art of man, would demonstrate his error. Were an uninformed person to be told that an imponderable something could pass freely through heavy material and meet no appreciable obstruction in it and that this something, so tenuous that human sense could not perceive it and so evasive that it could no more be cut or broken than the attraction of gravitation, yet could move heavy bodies by its force, working effectively even against the power of gravitation, he would be most likely to say that such properties were contradictory to the very nature of matter. But the sight of a car moving uphill in obedience to the compulsion of an electric motor whose power was transmitted through a wire, would effectively silence his denial, though it would in no degree add to his understanding of the phenomenon.

Thus we have in the material world the evident facts that imponderable and tenuous forces of mysterious energy pass freely through the solid bodies which appear impenetrable to human sense, and that the onworking of the energy

which constitutes those bodies undergoes no change which is evident to the sense.

Now, with the truth that all the work of human hands is done upon energies of God and that even in the material world the densest matter is easily traversable by foreign material energy, we have the basis of the speculation that in the life after the physical life created free wills also serve their Creator by working upon inorganic energies of his placed within their directive control. As the material world contains divine energies which evade the material sense and yet are known to exist, surpassing in wonder the power of the human imagination to conceive and differing from other energies in a way which demonstrates the vast resources of the Creator for diverse forms of revelation, so it is reasonable to suppose that in the life after the material life of the present the will is to dwell in an organism in which energies of God may be united in a way as much more wonderful than the human frame on earth as the evasiveness and force of electricity exceeds in apparent mystery the common pebble of the street. It is reasonable to suppose that these organisms in which the will is to dwell will be as competent to pass through the apparently dense material of earth, planet, sun and star as electricity is competent to pass through the substance of the earth. To the glorified bodies which may be the dwelling-place of

those wills which, by their willing obedience to the divine will and return of the divine love, have fulfilled the conditions of the law of worth and have attained eternal life, the solid masses of matter which seem impervious need prove no obstacle, but their motion may be through these as if nothing were in the path of their velocity. Nor need cold or heat affect them. Burning sphere and frigid zone may be equally passable for them and the solid matter may show no sign of their presence. That such life is enjoyed by the free wills in the realm above the earthly is reasonable to suppose.

We get also a further glimpse into the unseen world. God being the Infinite Spirit, equally present at every point of time and space, it is probable that in the life to come we shall not have direct communication with him in any closer personal presence than we now enjoy. We shall not see him. We shall not speak to him more than now. He is not in one place more than in another. If there is a special manifestation in one place, it is only a local revelation of what is present everywhere. Hence in this life we can have the presence of God as truly as in any other life. It is right, therefore, for him to judge us by our lives here, just as finally as it would be to judge us by our lives in the unseen world.

But we may go a step further and form some idea of the service in the future life. In the life

here, as already seen, we work upon energies put forth by God. He continues his work according to his own law and it is the teaching of science that the amount of matter in the universe remains at a fixed quantity. We work together with God, but everything is his, save the outgoing of our own wills. Everything beyond that, the movement of the heart, the effort of the knowing energy, the exertion of the muscles, and the very material upon which they work, is the constant energy of God. But his wisdom is so infinite that we have no lack of means wherewith to serve him, and no lack of opportunity. We work upon the matter of the earth, God's energy in the form of carbon, iron and other elements up to the mysterious, unsolved marvel of electricity. Now the endless variety of manifestation of energy in the so-called material realm makes it reasonable to suppose that there is other inorganic energy in a realm above what we mean by our word material and that that energy must be the basis of all service, just as his energy in the form of matter is the basis of all our work here. Forces and velocities may be put under the control of created wills in the life to come compared with which electricity is weak and slow, and those forces may be able to pass freely through all that phase of energy which we call the material universe. We may outstrip the light in our motions, for that is but a material

something and the forces in which the matter-emancipated will may dwell may reasonably be to the light as the light is to a human plodder on foot. With forces of such nature may we serve him and by such messengers may his will constantly be done in the supra-material realm of being. But, even in all this change of method and of aspect from the earthly realm, it will still be true, as it is here on earth, that it is only our wills that serve him and that all else is but the forthputting of the energy of God. He it is that ever works on in all things, who is all in all, and it is only our wills that really can serve him by being obedient.

Herein we get the further truth that human service, when it is absolutely complete, without a taint of selfishness, is as perfect and as acceptable as the service of angels. Everything being his except our own wills, there can be no service of real meaning save in the obedience of the will. If that obedience is as thorough and as unselfish in the human will as in the supra-human, then the service is as complete and as acceptable to God as if it came from one who never dwelt in human form. More than this, it lies in the power of every human being to make that obedience complete and thus to attain that blessedness of service.

Thus we rise to a reasonable idea of some conditions which may exist in the life above the

earthly, conditions which may be now enjoyed by those who have gone before and may be anticipated by those who remain. But in this contemplation of capacities and service far beyond the human state we reach also the inspiring outlook that an angel's opportunity for the service and worship of God is no greater than our own and no more acceptable in his sight.

Part II

GOD IN MIND

CHAPTER XV

THE ENERGY WHICH KNOWS—THE INTELLECT

If any object within the power of the mind to grasp is presented to it clearly, the mind comprehends it as it is. By no possibility can it be otherwise, if these conditions are observed, namely, that the mind is clear, that the object is distinctly before the mind, and that the object is within the power of the mind to grasp. If the telescope of the mind be turned to the truth, the truth will reveal itself by its own shining. Human will cannot make it otherwise with an honest use of the power. One thing appears as one; two as two, and so on through the realm of number. So of objects of any particular kind. A horse can appear as nothing but a horse, nor can a man appear anything but a man. Of every object of sense this truth holds good.

But this necessity of perceiving things as they are is equally upon the mind in the realm of the abstract, if the same conditions are given. The whole of a thing must be equal to the sum of all its parts and greater than any of its parts; a straight line must be the shortest path between two points; fools must suffer for their folly. And

so on in the unending list of things which are made and of truths which exist in the very nature of number and of creation. Given the above conditions, the knowing power must of necessity comprehend the object as it is. The object may be presented to the mind in the simplest form by the senses, as one man, or it may be comprehended by insight into certain truths, as that the square on the hypothenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, or by a holding of the mind to a collection of separate facts, as recognizing that the falling of an apple is due to the same law as that which holds the planets in their orbits. Given these conditions in the presence of any object of knowledge, the knowing power must comprehend it for what it is. It cannot do otherwise.

The will has its function in the exercise of the several phases of the knowing power. It can hold sense and thought to their task. It can stretch them, as a measuring line, upon the object it seeks to measure and apprehend. But it can do no more. They work according to necessity and report what they find.

That is, they are under law and are distinct from the real person, or the will. They are a part of the organism, just as the body is a part of the organism. But they are no more the real person than the body is. They are in a higher

scale of existence, as it were, according to earthly ideals of existence, but that does not make them the person. In them the person dwells and by them the person knows, but they are not the person.

In the knowing powers there is a sequence of cause and effect according to law. This law is not that of the person whose the powers are, but it works in those powers regardless of the person. We have the fundamental truth in all realms of existence that wherever law operates there must be the Lawmaker, consciously and constantly present, carrying on his unchanging course of energizing. It is our axiom that at the foundation of all energy in which there is the reign of law there can be no delegation of law, or law operative, as an energy or in an energy, apart from the Lawmaker. Hence the knowing powers are but one form of the action of God. It is the eternal Creator who energizes constantly to continue the existence of every mental power, just as the force in every atom of matter is naught but his constant action. So we reach the truth that the knowing powers are an energy of God and the truth of God's constant presence and action to make our bodies what they are applies equally to our knowing powers also, with its attendant awe and sacredness.

It is no valid objection to the truth that this energy is the constant and purposeful action of

God to say that we cannot conceive how he can energize to produce such immaterial forces, for we can no better conceive how he originates the energy which is in matter. It is the fact which concerns us first of all, and the knowing powers not only find that there is a law of necessity upon the material world and a sequence of cause and effect which must have had its origin in an uncaused Creator, but they also find a law of necessity imposed upon themselves whose explanation they can find only in the same Source of all created existence.

Though the knowing energy follows the law of action which is imposed upon it, yet the extent to which it is under the control of the person is of great practical consequence in matters of daily living. The person may determine the direction of its action and its intensity up to the limit of its capacity, but its knowing is according to the law of its being, or, in other words, according to the uniform action of God in a particular method. The person turns his knowing energy upon the object to be known and the clearness and extent of that energy's action depends upon the law which is inherent in it.

Now the knowing energy, as the term is used here, includes the powers which perceive facts or truths by generalizing principles from separate items of fact, or by putting together in the mind principles which before were not connected in it,

or by recalling facts and principles previously known. That is, sense-perception and internal perception, induction and deduction, imagination and memory all work according to laws which are imposed upon them. The will determines the direction and intensity of their action, but that is as far as it can go. Their accomplishments depend upon the action of God in them. In this realm belongs also that form of mental energy which men call conscience, as far as it is a perception of truth, the other element of the complex conscience being found in the heart of man.

The knowing energy, or the direct action of God in a forthputting of energy in the human organism, is adequate to the apprehension and measurement of truth which can be seen only by joining things which may not have apparent unity. Thus the imagination works, which is only the discerning by the mind of the fitness to each other of truths hitherto separated and the bringing of them together into a new organic unity. It is God's way of action that truth before the mind dawns upon it, as it were, in new relations. Constant contemplation enabled the great pioneers in astronomy to generalize from their many detached observations the laws which control the movements of the planets about the sun. The makers of our national constitution, students of the causes which led to the destruc-

tion of early republics, generalizing political truth and justice in the fundamentals of national life, put into our frame of government that which has an eternal foundation and avoided errors of their predecessors. So, in science, in government and in all other departments of human knowledge, the action of God in the knowing energies of men has been for a constantly enlarging revelation of truth and consequently for the increased happiness and prosperity of the men and of the nations which have reverently sought the truth and have obediently followed the law when it has been revealed. But in it all there has been the possibility of the opposite result, and national decay and extinction have followed and will follow as inexorably the failure or refusal to see and to apply God's truth as the blessing has followed and will follow the keeping of his law. In the national growth, as truly as in the individual, there has been merely the constant, uniform action of God according to the law he has established.

In the degree of human control of the knowing energy is found wonderful encouragement for continued action, because the part which God performs is so assuredly perfect and fruitful. When the knowing energy is held to the contemplation of truth, then it continually apprehends it in ever larger and larger measure, according to the beneficent method of God's

action, till the perfect truth is completely possessed, or until the limit of human power to perceive truth is reached. In view of the present confusion of ideas and partialness of comprehension, it is unlikely that many truths, compared with what are within human power, are possessed in their fulness, and in view of the ever widening realm of human knowledge, no one can say that at any given point the limit of human power to perceive has been reached.

Only let the human will hold its knowing energy to the measurement and apprehension of new truth, then the law of God in that energy (which is only another term for his constant and purposeful presence in action) will ever unfold new wonders to the contemplative and obedient person. It is God's law of mind, just as it is his law of the physical body, that reasonable use of the powers strengthens them and so the turning of the knowing energy upon truth increases its capacity to apprehend and to measure. It is all God in action and what his action is in the powers of one person it is in the powers of all. He waits in the case of every human being for the opportunity (to be afforded by that particular human will in fixing the direction and intensity of the knowing energy) to give to that person an enlarged perception of truth, wondrous visions of the real things which underlie the apparent things and a clear conception of lofty and inspir-

ing surroundings of which the person is at the outset unaware.

God is waiting to do this with absolute impartiality in the case of every human being. He follows his own inexorable law. He will not reveal his truth to those who do not seek it. If any man shuts his eyes to it and says it is not there, he does not compel him to open them that his wilful denial may be proved false. God does not thus need nor seek a vindication from the blindness and wilfulness of men. Onward he moves in his unchangeable course of law, working with the same wisdom and benevolence in the knowing energy of him who blasphemes him as in the knowing energy of him who reverently seeks his truth. In each case the law of mind brings its own consequences. The blasphemer continues ignorant of what the worshiper sees clearly and the latter's declaration of divine truth has no meaning to the former because that truth transcends his experience and the power of his imagination to conceive. But the blasphemer has in his knowing energy a possession given by a long-suffering Maker which will reveal to him all that is beheld with adoration by the worshiper when he is in the same exercise of the divine gift as the worshiper, directed by constant effort of the will to perception of truth.

CHAPTER XVI

THE ENERGY WHICH UNIFIES—THE HEART

Besides the knowing energy we find another immaterial energy which is also under the operation of law and which is affected by the objects brought to it by the knowing energy. The essential feature of this energy is that it is an outgoing toward every object which is brought to the person by the knowing energy. The knowing energy carries its content to this other energy, and so to the will. The objects perceived by the knowing energy, whether outside of the organism or within it, have their effect upon this other energy which receives impulses from it. Following the movement inward is a return movement from this other energy outward.

Thus this energy is more than a sensibility, or a susceptibility, though it is this in part. But its receptiveness as a susceptibility is only preliminary to its chief function in the human organism, which is that of establishing the relation between the person and every other object in the universe. This energy puts the person into relation with every object, whether the Creator, or other persons, or things, or abstract truths, or objects of desire or fear.

Its true name, if it were described in terms corresponding to the knowing energy, would be "the unifying energy," for it puts the person into the position of seeing his actual or potential unity with all other existence. It establishes that relation which makes life other than an existence as isolated as that of a mathematical unit, wholly without sense or emotion, or association, or relation to other objects. It might be truly described as a mediatory energy, for it is the medium between the person and every other existence. It puts the person in his true relation, when it is in its normal exercise as an energy, with every other object in the universe. So it might be correctly named the energy of relationship. Its essential trait is that it is an outgoing of the organism toward every other object in existence. It establishes the fact that no person is by himself alone, but that every one has his relation to every other person and thing in the entire realm of existence.

It is true that the outgoing of this energy in the presence of many objects is not that of union, but of separation. Instead of being drawn toward them, the person is repelled from them. But there is a drawing toward that which seems good for the person. This energy, acting as a separator, is merely showing the reverse side of its function as a unifier. With the will that is obedient to the divine will, this energy makes

for the union of the person with all that is good and for separation from all that is apparently evil. Were there no evil, there would be no manifestation of this reverse of this unifying function. Hence our view of it as the energy of relation and in its essence a unifying energy is established in its function as a separator, as well as in its function as a unifier. Somewhere, sometime and somehow there has been introduced into the universe that which has destroyed its oneness and has made a division, a duality in place of a unity. Hence the same energy of relationship which makes for unity in the case of the good must make for separation in the case of the bad.

But this truth of a unifying energy has its terrible corollary, that in the case of the disobedient will this energy (which is divinely created a unifying energy) acts constantly as an energy of separation from that which is good, ever widening the chasm between the finite will and the infinite, between the wicked creature and the holy Creator. Further than this, where this divine energy which makes for union has been perverted into an energy of separation, there can be no such thing as friendship or loyalty in personal associations. No one can love another. No one can feel any bond for another. At the very root of their relation will be faithlessness, lying, disloyalty and treachery.

None will ever have a trustworthy friend. Selfish interests only can bind the wicked together and when the prospect of selfish gain is gone, the **bond of unity is broken.**

In the evident fact that cause and effect operate in this unifying energy we have the truth that it is under the domain of law. That is, it is the continued outgoing of energy from God. This energy of relationship (being the energy which waits upon the action of the knowing energy, and following that instantly in its action and establishing the relation of the person to the other objects which have been reported to it by the knowing energy, and being under the law of the constant forthputting of energy by God, who ever acts in harmony with himself), must be for the harmony of the person with all other objects. Thus the divine plan of the universe, in its comprehension of all free wills, must have been a **plan for entire harmony.**

Now we notice further, that as the dividing line between material and so-called immaterial energy was so indistinct as to lead to a reasonable question whether such a line existed at all, so the separation between the material and the immaterial within the realm of this unifying energy seems also to be indistinct. As a general truth of this energy which makes for the unity of the person with all other existence, created or uncreated, we find that it is an outgoing which

explains every so-called feeling or emotion of the entire nature. Each part of the human organism in its own realm (the material and the so-called immaterial) has each its relation of oneness or separation regarding other objects. There is an outgoing for union with what is good for that part of the organism, whether material or immaterial. There is an outgoing of repulsion, or separation, from that which is evil for it, or not harmonious with it, whether material or immaterial. In each phase we find the working of cause and effect, which necessitates the presence of law, which necessitates the presence of God.

All of man (except his physical being) is in the trinity of the knowing energy, the unifying energy and the will, the last being the real person, while these two energies, being the continued outgoing of energy by God, constitute the attributes of the person in which the real person dwells, through which he obtains knowledge of facts and truth and by which he puts himself into relation with them.

In the case of the knowing energy, we found that while God continued to energize in it to make it what it is under the unchanging law of its being, yet the will had directive control of it as part of the human organism so that it could be turned in whatever direction the will chose and could be held to the apprehension of an object and to its comprehension, if the energy were

equal to it. So in the realm of the unifying energy, we find that God continues to energize in it according to the unchanging laws of its being, but that directive control over it is given to the indwelling will. The knowing energy knows the action of its associated unifying energy, just as it knows any other content, and so the person knows his relation to other objects. The will which is in harmony with the divine will will not turn the unifying energy from the divine order of its action. It will not hate what is lovable, nor be glad at what gives others pain. But it will exert itself to check within the unifying energy every movement toward desire of what is hateful and also every movement toward what is not in accord with the divine harmony. Now, as the unifying energy is affected by the movement upon it by the content of the knowing energy, the obedient will will turn the knowing energy from that object which tends to develop in it a desire toward anything which is not in harmony with the divine plan. Thus the occasion for violation of that harmony is avoided by the directive action of the will and the offence is not committed. Or, more effective yet, the will asserts itself directly upon the unifying energy which is acting out of harmony with the divine plan and represses its action, forcing it back, by direct effort, into the right path.

If we examine the activities of this unifying

energy in detail we shall find that they every one have relation to some object, that they bear on the oneness of the person with the entire order of existence, or on his separation (which is the reverse of the same function of this energy) from that which is not in harmony with his essential nature, or is injurious to the organism. We may begin at either extreme, at the material or at the outgoing of this energy in the presence of the infinite Will. With the former, in the case of objects which are so related to the material parts of the organism that they may be assimilated, the outgoing is in the material realm. It is related to the outgoing in the higher realm as matter is to mind. There is hunger and thirst; there is a desire to destroy the identity of the outside object, and to take up its energies into the self. In the extreme manifestation on the material side, there is the establishment of the unity of the self with external objects by taking up those objects so as to form identity with the self. This is seen in the animal appetites. The unifying energy on the material plane would destroy the identity of another object and bring it into oneness with the physical body. The urgent desire in this field is to eat and the opposite of this is fear of the destruction of the identity of the person by some other object which shall do to it what it is trying to do to others, or fear of being eaten. Fear, dread, foreboding, in this animal plane, are the

reverse of the unifying desire and are shared evidently by man with the lower existences with which he shares the desire corresponding to them. All demands of the body for care and support are outgoings of the energy which makes for oneness or harmony with the outside world by bringing outside objects into its service.

When we rise to the next higher plane, that above the mere animal, we find that this unifying energy works to complete the oneness of the person with other objects by exciting the desire of possession. In this the identity of the object is not destroyed and its activity made a part of the energy of the person, but its identity is continued and the object is made a possession of the person of whom the unifying energy is a part. This is illustrated in the possession of property and in the acquisition of knowledge. Desire of knowledge, which prompts to acquisition of truth, though on a higher plane than desire for things which gratify the animal sense or which merely please the fancy, yet comes into the category of possession in the presence of this unifying energy.

The desire for orderliness in the arrangement of the possessions is another manifestation of the spirit of oneness which impels man in relation to external objects. Envy is desire to possess what another person possesses. Jealousy is fear that another person will possess what we want, but which neither yet possesses. Avarice is an un-

worthy degree of the desire of possession. Covetousness does not recognize the equal personality of him who holds the desired object.

When the relation which is established by this energy is that of equals, then the outgoing is in the form of unity in equality, in association in which neither possesses the other. This may properly be termed sociability, in which there is the unity of friendliness, a common relation of the persons to other objects which appeal to the unifying energy in each.

Above this stage in relationship, the outgoing is of aspiration to similarity or likeness, in which the identity of the one aspiring shall be preserved, but in which it may attain to an excellence like that in the higher object toward which it perceives the relation. It is far more than a simile; it is a philosophical truth which is embodied in the aspiration, "as the hart panteth after the water brooks, so panteth my soul after thee, O God." But in this field, as in the fields below, the oneness of the person with the objects among which it finds itself is the essential trait of the desired existence. So we see again the harmony of all existence in the divine plan. There would be established the reign of perfect peace, with the attainment of the highest ideal by each person, if the divine order were not interfered with.

Most of the affections of this unifying energy

are toward persons who are equal free wills with the desiring person, or toward the Infinite Person, and every one of these affections has regard to the relation of oneness (with separation as its reverse) between the desiring person and the others. Love and hate, joy and grief, hope and despair, agreeable anticipation and dread, ambition and idle content, gladness and sourness, happiness and wretchedness, pity and destructiveness, desire of praise and fear of blame, self-respect and shame, cowardice and courage, self-sacrifice and selfishness, and so on through the list of human affections and emotions, each is a manifestation of the unifying energy. There is not one which does not have as its essential element the oneness of the person with other things, truths or persons (or his separation from them), the attainment of that oneness, the failure to attain it, the fear that it may not be attained, or emulation and effort to attain it.

From the extreme in the physical appetites of the person, through the long list of the movements in the unifying energy which are caused in it by the content of the knowing energy, to the supreme outgoing in love for the divine Person, we find that the one key to the whole is this truth of relationship to other objects. It is the oneness of the person with other objects which is involved in every so-called emotion (or the feeling of separation), be it in the field of the

material or in the so-called immaterial part of the human organism. This energy, which is the seat of a wide difference of manifestation, is popularly called the "heart" of man and such we will continue to call it, though that term contains no description of its real nature.

In the realm of the unifying energy we find the workings of conscience in its most important phase. There is the knowing of the facts or truth of a matter as a preliminary and then there follows the feeling of obligation, an impulse toward an act or attitude (which is really the same thing) of the will. In conscience there is the feeling that something ought to be done. Something is owed; we have a duty; something is due; we feel under obligation; we are bound to do so, though the bonds are upon the heart, not upon the will. This impulse is toward putting us in harmony with the will of God and so with his law and with the divine order of things. It is therefore really a unifying energy moving upon us from without. So we reach this great truth, that the very essence of conscience, after the knowing of the facts and truths concerned, is the heart of God appealing to the heart of man.

Every impulse to do right is in the conscience. Therein is the origin on the human side of every effort of man to be good. So we have the further truth that it is God who always moves first, not

man, in every attempt of man to obey the divine law. God draws man by this unifying energy, (which, in its perfect and highest manifestation between persons, is pure love), before man turns to him. More than this, we have God acting continually in the conscience, both in those who habitually obey and in those who are habitually disobedient. The will, being out of the chain of cause and effect, is not obliged to yield. The drawing of the divine love can be resisted. The will is free to assert itself against the divine will, but in every voice of conscience there is a direct call of God, seeking the blessedness of perfect union in which alone is peace and joy for the created being.

The realm of this unifying energy is wide and the objects in it are many, but this truth of oneness and of an outgoing toward every object is the key. All of the emotions of man, from worship of the Creator to the sports of children, are what they are by this one element of unity of the person with other objects, or his separation from what is not for his good or not of his character. Love of country finds its place here. The laughter consequent upon wit and humor is properly classified here. We find here the entrance into the entire realm of music and art, as far as they appeal to the emotions of man.

God works in the heart according to his eternal, unchanging laws, and if the laws were per-

fectly observed there would be constant peace and joy. But above the heart is the will and the attitude of the finite will toward the Supreme Will is what affects the harmony of the human energies with the divine plan for their ongoing. The will determines the ruling of the heart in obedience to God, or in disobedience. Consent of the will is involved in any state of the heart and also in any act of the physical frame or of the knowing energy. God's action is uniform. Man's action has in it the essential quality of obedience or disobedience to the divine will, or of right or wrong.

CHAPTER XVII

THE ENERGY ABOVE LAW—FREE WILL

We have seen already that will is made free and self-active. It is simple in its being and incapable of further analysis. But its matchless worth demands that we should see more clearly what it is and what is its relation to other being.

The will is totally different from every other energy put forth by the Creator. The will is the person. The energies in which it dwells are given to it for an abiding place, for a means of apprehension of what is external to it and of expression of what is internal to them. I *am* will. I *have* knowing energy and heart. Each will is individual. In all energies, except free will, there is no individuality. Everything but free will is a part of the great machine whose powers are the onworking of God and are sustained by him.

Free will is the highest possible creation. It is next to the divine will in all existence, though the difference between the two is infinite. In his essential nature, man is not inferior to any other order of created being. Even if he be a little lower than the angels, or any other possible

existence, it must be true that his inferiority is not in his essential nature, but in the traits with which he is endowed. His knowing energy may be far less comprehensive than that of some other order of being. His heart may be capable of only lower degrees of affection. His nature may not have all the depth of passion in its outgoings which other beings may have. His limitations in joy and in pain may be more easily reached, or his limitations may be wholly in his material nature and in the conditions under which it is inevitable that a being in a material world must exist.

But in his essential nature man, because he is free will, is the peer of any other created being, however great may be the abilities and capacities of beings in other orders of existence. In real dignity and worth nothing created stands above man. He is and ever will be, in essential attribute, as high as any other. This rank we hold in the scale of creation. To this estate are we born, and to maintain the dignity of this inconceivable gift are we bound. No created free will can be of different quality from any other in its nature, nor entitled to higher regard. Each free will, in the sight of the Maker, must be on the same level as every other. The strong, the rich, the gifted in human affairs can be of no more account than the weakest and poorest since the world began.

No coercion can be put upon the will. Every person is absolutely free to take and to keep any attitude of will he pleases. In its right estate will is unconquerable. God himself, in reaching this awful height of creation, this immortal will in his own image, made it so that no force in the universe could overpower it. It was created erect, strong, and so superior to any outside influence that no bonds can be placed upon it, even by divine power. It is a castle whose moat has nowhere a drawbridge to be captured by an invading foe, either by direct assault or by disguise or ambush. Were there any avenue of approach, even for the infinite power, then there would be no freedom. Force could influence it and it would be in the chain of cause and effect and thus be in the domain of law. Force may overcome the energies in which the will dwells, but they are not the will and it is not the will which force overcomes.

No; God has created free will with its awful supremacy among finite things and in its very nature its fate is of its own making. It can acknowledge with submission the Will which made it, or it can assert its own individuality against even its Maker. It can take its rightful place as a created being in the order of creation, thereby putting itself in harmony with the laws by which it is surrounded, or it can assert its unconquerability and incur the penalty of the laws it

violates. In case of obedience, it is a free act. The will abdicates nothing. It is as unconquered and as unconquerable as ever, but it recognizes the truth which its knowing energy reveals and responds to the love implanted in its heart. In its true relation it is self-conquered and only that. In case of disobedience, the free will has asserted itself, but the law in the organism in which it dwells has gone on to its fulfilment and the person, up to the point of free will, is conquered and held captive by outside force. The self-conquered free will has constant pleasure in its freedom, for there is a willing acknowledgment of immutable existence as it is and a loving response to the divine love. The unconquered free will must inevitably bear the pain of its lack of harmony with law, of its refusal to acknowledge immutable existence as it is and of its contempt for the outgoings of divine love toward it.

With the self-active and unconquerable human will taking its right place at the head of all earthly being and recognizing the equal worth of every other created will, what a transformation of human society would instantly occur! Imagine, if it be possible, every weak, self-abandoned will asserting its inborn strength. What life, enterprise and noble achievement would there be where now there is feebleness, sloth and fruitlessness of effort! What an unspeakable

stimulus would there be in every community from the metropolis to the hamlet! How soon the end would come of all thriftlessness! How the paupers would drop their rags and earn honest and abundant livings! How there would be an end of all lying, cheating, stealing and personal violence in the desire to get property unjustly! What an enthusiasm of honesty and of work would inspire society! Beggars would be transformed in the new enjoyment of free will. The spiritless would be full of the resolution that dares all and hopes for all in the power of the unconquered and unconquerable free will. The timid would be brave. Every one would scorn to be helped and would be full of self-reliance. No throng of anxious place-hunters would infest government departments, hoping for some office where they might, with little exposure to the brunt of life and with the sense that millions of taxpayers must contribute to their support, supinely abandon exertion and responsibility. No demoralized army of once brave men, now wrecks of heroes who have sold their priceless blood-bought honor for filthy lucre, would ever so forget their true worth, being able to provide for their needs, as to besiege the halls of legislation clamoring for a service pension. No favored classes, unjustly using the powers of government and the fears of the ignorant, would ever tax the many for their own permanent benefit. No

ignorant child or adult would rest contentedly in his ignorance. No vicious person would longer continue that which was a degradation of the free and unconquerable will. Universal moral grandeur, high and widespread intelligence and incalculable material prosperity would surely crown the nation that was worthy of its own, where each free will was only true to itself.

Like a call to arms would come to each free will the vision of what it is itself and of what is worthy of its unconquerable, its sublime nature. It would be up and doing, full of energy, of activity, of dauntless patience, of noble endurance in the face of numberless discouragements and fearful obstacles. Nothing, not even God himself, can overcome the will. It is so made that it cannot be overcome. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature" can bear down the will that asserts its own. By as much as the present activities of individual wills are below the divine standard, by as much as the state of human society is below the attainments possible with all wills working to their highest force in their unconquerable realm, by so much is individual responsibility not discharged and by so much is to be measured our guilt and the penalty which must justly be borne by human society.

CHAPTER XVIII

THE STRUGGLE OF LIFE

We come back to our fundamental truth that all material and so-called immaterial existence, except created free wills, is the constant and purposeful forthputting of energy by the Source of all energy and that his course of action is uniform according to unvarying law, or his own good pleasure. We come back also to the truth that in the human organism, physical and mental, are energies of God which are put under the directing power of the human will as a self mover (thus being in the image of its Creator), but which are still under the laws of their own being as completely and as truly as inorganic material is under the law of its being.

Given, then, the operation of the law of being in the organized energies in which the will dwells, and given, also, the control of the will over the direction and intensity of these energies when the will is in its rightful dignity and possession, the struggle of life is to keep the will on its throne, to make it absolutely at all times dominant in the organism in which it dwells. We are not considering the cases in which the

organism is partially destroyed by disease or accident, but only those in which there is that state termed sanity by common consent. Though the organic energies are disturbed more or less in every person by inherited traits which make for evil and by actual sin in the person himself, yet with reason on its throne there is that normal state which enables the will to assert itself if it chooses.

The first obstacle which the human will meets in the forthputting of its energy is that, in its own medium of action, in the powers under its directive control in the outgoing of energy, there is the operation of the law of their being, and this law is working constantly, and unless these powers are brought at once and absolutely under the dominion of the will the person will be ever more or less at their mercy and will be only partially in control of his own powers. But as the passions (or heart-energy) are moved upon from without, they tend to rage more and more violently, unless they are habitually held in firm control by the will. That is the law of their being. The knowing energy perceives this to be the truth, just as it perceives any other truth which is presented to it. Hence the alternative is clearly presented to the person, within his own being, to rule or to be ruled.

By an inflexible forthputting of the will the passions may be ruled. It is the law of the

human organism that they are subject to the will. If the will abdicates its throne, its alone is the guilt. The passions cannot escape from the will, if it asserts itself. Here, then, is the first, the continual and the last struggle in all right human living—to keep the passions under control. By their own unchanging law they tend to go on in their course independently of the will. God works on in his own way, whether or not the human will works at the same time. In the physical organism this is so, whether or not the body is at work. So it is in the knowing energy and so it is in the passions. By leaving them without control the will loses its authority over them according to the degree of its relaxation of authority. By never yielding to them they become ever more obedient until they are well trained and perfect servants and the will is ever a more thorough master. Thus and thus only is the connection between the passions and the will made prominent and active. By this struggle the person obtains the mastery and by the strength of his will and by the obedience of his passions to it is he fitted to act in the world of external things. Thus only is he fitted to be a master in the affairs of life and over men who do not rise to an equal mastery over themselves.

Here we see the blessedness of the certainty with which the will rises to the control of the

passions. Failure is impossible to him who perseveres. It is in the law of his being that he shall succeed, if he only asserts himself. His is the right to rule, not that of his passions. His is the certainty of success, if he asserts himself.

But the further truth follows that the struggle is never so far won that effort may be abandoned. The bits must always be kept in the mouths of the horses. The bridle must never be removed. The obedient servants of the will continue to be obedient as long as authority is exercised over them, but God works on in the law of their being, whether or not the human will works also, and if the will ever ceases to assert its full control, they will at once, to the extent of its abdication, assert their own force.

With the certainty of success with perseverance goes also the guilt of failure if the will does not hold its own. By yielding what is its own by the law of its being, it breaks that law, which is a divine law, and it must evermore bear the penalty. The truth of suffering for broken law obtains in this realm as inexorably as in any other and it can by no possibility be escaped, nor can the penalty be ameliorated. It is the characteristic of the divine rule that the uttermost of penalty is exacted in the physical and in the mental realm, and only by recovering by painful effort the mastery which has been lost can compensation for the loss be made.

Though success is certain to him who perseveres, yet it is evident that where the will has abdicated much of its dignity and possessions the struggle must be desperate for him who would win. Every energy must be put forth. Vigilance must be constant. Rest there can be none, save between the occasions which stir the passions. Between these occasions the consciousness of mastery thus far held and of faithfulness thus far unshaken are a great encouragement to rise more than equal to the mastery of the coming storm, while the certainty of nothing but disgrace, loss and sorrow to be followed by further surrender or a still more painful reconquest, are a stimulus of desperation against a further yielding of the will. Thus for him who is ever faithful it is true that he goes from strength to strength till the end of life comes to him a victor and the conflict of the sin-disturbed organism with the righteousness-seeking will is forever ended.

The struggle of the will for mastery over the passions must, in the nature of the human being, evermore and universally be the greatest struggle of life. But our fundamental idea of the energizing of God in the human powers has in it a further truth relating to the struggles of human life. The knowing energy is under the determination of the will, so far as relates to the direction and intensity of its action, up to the limit of its capacity. The wonderful perfection in the

training of this energy which is seen in specialists in different fields is due to a struggle of the will to enforce its mastery over this energy by holding it to a certain definiteness and accuracy of action. Thus it acquires possessions of truth and strength and attains a rapidity of movement which makes it a marvel in highly trained persons.

So it is, furthermore, in the control of the will over the physical powers which are in the human organism. There is a constant, never-ending struggle to reach and to hold a high standard of excellence. All physical strength and dexterity depend upon the constancy and vigilance of this struggle, no matter how abundant are the natural endowments.

Now we find in these truths a further very practical truth for the everyday living of all people. Given the possession of high physical attainments, or of great mental power or skill, added to the perfect control of the will over the passions, then the control of the person over external affairs, both men and things, is far more thorough than is that of persons who do not persevere and win in this personal struggle of the will over the passions, over the knowing energy and over the physical powers. Success in what is commonly called the struggle of life, that is, in the acquisition of the good things of the world, is easier to those who have never dethroned their

wills. Preeminence in excellence over their fellow men is more certainly theirs.

Hence the real struggle of life, in the most vital meaning of the term, is that for self-mastery, and when this is constantly fought and won, then all other struggles are made easier and are more likely to result in success.

CHAPTER XIX

NOT CHAINED BY CAUSE AND EFFECT, BUT IMMORTAL

Again we come back to the text that the energies of matter and of mind are the direct purposeful action of God. In this action he ever follows a uniform method which men call law. Given certain conditions, certain consequences will follow. Wherever conditions are identical consequences are identical. That is, effect follows cause and the identity of effect from identical causes must rest upon the sole fact that God evermore acts in the same method.

Where God acts there must be sequences of events. Time, in its very being, necessitates this. The forthputting of energy necessitates sequences. The domination of law is perfect in the realm in which God acts, whether in matter or in mind. Sequences of events continue simply because God continues to energize according to his law, and it is conceivable that he should cease his action, thereby annihilating the energies of matter and of mind which existed previously.

But above the energies of God in matter and in mind, as combined in the human organism, is

the will, ruling over the energies in which it dwells and finding in them its expression. This will, created and set apart from the continuous sustaining energy of God, is out of the chain of cause and effect in which God energizes in matter and in mind. In it there is no sequence of action as a forthputting of divine energy. It is evermore unchangeable and the same. Being out of the sequences of cause and effect, there is no external cause working upon it which tends to its destruction.

Again, being a self-mover and having within itself no law which is operative in a sequence of cause and effect, the will is not composed of energies which tend to their own completion, cessation or change of form. Hence it is immortal.

The mental energies which are part of the organism in which free will abides are within the realm of cause and effect. Their continuance in the organism with free will is due to God's constant energizing. Hence it is as true of all persons as it is of human persons, and it is only a literal statement of fact without exaggeration or symbolism, that "in him we live, and move, and have our being."

All mental energies being in the sequence of cause and effect, they are not, in essence, immortal. Their continuance in the organism with free will, by direct energizing of God, does not necessitate their continuance in organisms without free

will. Hence any degree of intelligence or of affection in lower orders of beings has no bearing upon the question of their immortality. The truth that some animals show wonderful intelligence or warm devotion to other animals or to man has in it no hint that they are to have a future existence.

We find in the physical organism of man that the law of life involves inevitably the cessation of the life of the individual, but that there is no end of the forthputting of the material energy which had organic form. The existence of material energy is not affected by the condition of life or no-life, but the material laws work on without change. We have also the truth that the energies of mind are a constant forthputting of God, being under the domain of law. But the very reason of personal created being, as found in the realm of existence above the operation of law in the harmonious relation of free wills conditioned upon the keeping of the law of worth, necessitates that the will abide in an organism with a knowing energy and a heart. Otherwise the will would have no conscious relation to any object. There would be no knowing energy to tell of other existences. There would be no heart to reveal its relation to those existences. Hence with the immortality of the will must go the continued working of God in those energies which enable the person to know of God and of his fel-

low creatures and to establish his relation to them in unity or in separation.

So the immortality of the human will is not a sleeping existence, eternally unconscious, changing not and revealing not itself. But it is a continued existence with all the activity of knowing its Creator and its associates, and also with the active outgoing of that heart-energy which makes for harmony and eternal blessedness if the will is obedient to the divine, but which makes for eternal separation and pain in the penalties of broken law if it disturbs the divine harmony by its disobedience.

In this immortality, whether it be of blessedness or of pain, with God constantly working in the knowing energy and in the heart, we have the fact of God's eternal presence with the person, whether he loves or hates his Creator. In love, there is the joy of the nearness of the infinite Loved One. In hate, though it be earnestly wished that God were far away, there will yet be the fact of his eternal presence, not to be escaped nor to be dulled by time. But it is a presence without communion, because the will has refused and continually refuses obedience and its only outgoing toward the sustaining Creator is that of rebellious, unsoftened hate, while the divine presence is only that of the inexorable Enforcer of law, not to be overthrown or weakened in his power and not to be escaped. Under these con-

ditions God continues to energize in the righteous and in the wicked, and under these conditions, each chosen by the person for himself, does the will continue in its immortal existence.

CHAPTER XX

KINDNESS EVERYWHERE IF WANTED

We have already reached the truth that God acts according to uniform method in the knowing energy and in the heart. His action in them, by their very nature (or his law), makes it inevitable that certain effects follow certain causes. On one hand, the energies follow the divine law in them and the effects cannot be avoided, if the conditions are given. On the other, they are under the directive control of the person and he may rule absolutely over his heart and over his knowing energy, as far as their origination of word or act is concerned, or even as far as to the permission or forbidding of certain thoughts. The will can turn the knowing energy so that it may avoid any course of thinking which the person desires to avoid. The will can exercise absolute mastery over the powers in its organism so far as to repress certain outward action.

Hence we have the divine energies in the mind ever working on under the apparent laws of necessity (or God's good pleasure) and the human will directing them as a part of the organism, as God has made them to be subject to the will,

even as the limbs of the physical body are composed of matter in which the divine forces in matter are ever working according to the laws of matter, while at the same time they are completely under the control of the will, as far as their action is concerned. Be it understood, however, that we are not considering cases of disease, but only the normal man in his natural condition of health.

Granting all existing limitations upon any human being, whether by natural weakness of powers by heredity or their impairment by disease, there still remains, in every one in possession of his reason, the control of the will over all origination of action and over all direction of the knowing energy. But when this truth is established and clearly held in the mind it is found to have startling pertinence to our daily living. With the knowing energy so far under the control of the person that he determines the direction and intensity of its action, then it follows that it is possible to turn this energy from any line of thinking which is marred by designs for evil upon any other human being. No excuse can be found for harboring resentments, nor for cherishing any thoughts which have in them ill will toward any human being, or defiance or rebellion against God. It is in the power of the person to turn his thoughts away from the wrong by fixing them in another course, and his, fully and alone, is the

guilt if the evil thoughts are harbored or if an evil action is done.

But the heart is under the control of the will, as fully as the knowing energy. Hence it is in the power of the will to restrain all ebullitions of anger, all ragings of hate, all carpings of envy, all cravings of avarice, all graspings of selfishness, and, in short, every emotion which makes for evil. With this done, what a world we should live in! Yet it is the literal and plain truth, without exaggeration or distortion, that there need not be, in all the human race, one unkind word or act in all future time. The world can have it so, if it wills it to be so. If it is not so, it is our own fault and we are under our own condemnation. Vast and incredible as would be the transformation of human life if this revolution were accomplished, yet in the very nature of the human mind such a transformation is a possibility. All the heart-aches, the woe, the poverty, the pain, the remorse, the tears and the death which now occur in human life from hate, will-weakness and indifference can be absolutely and forever removed by effort of man.

Yet if in the corruption of human nature the mass of people prefer sin and its penalties to right living and its blessedness, still it no less follows in the case of every individual person, that it is in his power to reach this blessedness, as far as his action is concerned. By absolutely

repressing every passion which, uncontrolled by the will, would make for evil, he can put himself in the way of righteousness. No unkind or thoughtless act need originate with him. No hard thoughts of others need be cherished by him. Every outgoing of his nature may be, by effort of his will, for good and only good. Being among wicked men, he will inevitably bear some of the evil they cause. He will suffer from human limitations amid truths and forces too great for human apprehension or control. But he will be a center of good in himself, sending out the rays of his benevolence upon all within its power. He will suffer no remorse because his powers have caused evil. He will reverently feel that his strength has been used according to the best of his ability for the peace and gladness of all.

Part III

GOD IN POLITICAL LIFE

CHAPTER XXI

HUMAN GOVERNMENT—OBEDIENCE TO THE DIVINE WILL

We have seen that God is working according to unchanging law in the material realm and in the realm of the so-called immaterial up to the point of free wills. That is, he puts forth his energy in the same constant sequence in the different realms respectively. Through his energizing according to unchanging law that form of energy is put forth which is separated as to its maintenance from the Source of energy and becomes an energy in itself, self-active and immortal. This is free will, the real person created in the image of God. With this free will are joined the heart and the knowing energy, each a constant forthputting by God, and these energies are put in an abiding-place in that other energy which is called matter, in organic form, endued with physical life, and thus is formed the human person in the composition of the several energies which make his being.

Matter is found alike in organic and in inorganic forms within our experience. Knowing energy and heart are found in animals. In man

only, of all created beings, is there that energy which is separated as to its maintenance from the Source of all energy and which is free will. It is self-activity, like in quality in every person, and it is the highest possible form of existence, next to the divine Person himself. This is our fundamental truth which runs out into all human government. Human persons are created free wills. Each is the same in quality as every other. Each is born of God, and each, before him, must be the equal of every other in quality.

Hence, in the divinely established relation of human persons, the true equality of each with every other is the fundamental condition. No relation can be permanent which violates this equality. Every person who disregards this truth and who acts the tyrant over a fellow man violates the divinely established order and the entire class he represents will be surely overthrown and pay the penalty for the violation, if men carry out the divine plan, as every violator of divine conditions of health in the physical realm finds an inexorable and just penalty which must be paid to the uttermost. On the other hand, also, every person who disregards this equality and who abdicates his birthright, who acts the craven and fails to assert his real equality in kind with every other human person, violates also the established order and will pay the penalty for his violation as surely as the violator who acts the

tyrant. For him will be the contempt of men, the abasement of self-degradation, the shame of a birthright abandoned.

Genuine equality of persons under government, then, must mark their permanent relations upon earth, and government is the most essential factor in earthly relations, for it is the supreme earthly authority in one form or another. Hence the first essential of permanent government is that it recognize the equality of all people as free wills. If it fails to do this, it will be changed until it does, provided the people are worthy of their divinely given nature as free wills. If it does recognize this equality and if the free wills are worthy of their relation to the supreme will, evils in the government will be remedied while the recognition of equality in all will remain unchanged.

In this divine equality of all human free wills and in their personal relation to the supreme will by which they were created we reach the very heart of all our woe. Above all other relations stands that of the created will to the creating will, each pure energy, each free in its determinations, each unchangeable in its being. In the perfect personal relation there exists perfect love between the two, a perfect outgoing of each to the other. But there remains the stubborn fact of the freedom of each—the human will being free because so made by the divine in

that wisdom which would confer the blessedness of perfect personal relation in immortality upon all who are worthy of it—and the other fact of the real supremacy of the creating will compared with the created.

Will the created will acknowledge that supremacy, the real worthiness of the Creator, and be harmoniously related to him in worship and in love? This is the prime question at the threshold of human existence. It rises wholly above the realms of reason and of love. Reason and love impel to only one course, but this question cannot be decided by them, for it is above them. It comes to the will alone, in its capacity as free, to obey or to refuse to recognize true supremacy and true worth.

It is the common knowledge of mankind that many wills do not recognize the worthiness and supremacy of the divine will. Those wills still continue their existence in their material dwelling according to the material laws of its being and so there is introduced into all human relations the disturbing element of those who refuse to recognize the authority of God, who are not united to him in love, who rebel against his law. But harmonious human relation depends upon harmonious relation to God of the persons who constitute mankind. So the very conditions of peaceful existence under the acknowledged supremacy of the divine will are vitiated.

Again, as this material world in which human beings exist is everywhere under the domain of material law, and as the law of unity in love in the immaterial realm is rejected by some persons, we come to the fundamental truth that every human government, in its last resort, must rest upon material force as the essential condition of its existence. Were every will obedient to the divine will, then perfect personal relations would be established and it would be not merely a government of reason, in which reason instead of physical force would be the last resort, but it would be superior to that. It would be a permanent relation of love, a government of love. But with obedience to God lacking, there is no middle ground for a government of reason. Government must be by love or by force. There is no resting-place between. It is all perfect peace and gladness in harmonious personal relation, or it is all terrible, pitiless force, blind and inexorable from the material side, carrying out its decrees in utter disregard of the relations of husband and wife, parent and child, brother and sister. The nearest relationship and the tenderest ties must ever be of no account in a government of force. Men know these truths and they have made their choice between government by love and government by force.

In the light of our truth that government can be permanent only as it recognizes the equality

of all persons, we see the basis of the saying that all government derives its just powers from the consent of the governed. This saying rests upon the truth that in a perfect state of human society equal wills will not consent and ought not to consent to be ruled by other equal wills. Equals will not tolerate that one or a few shall be superior. Equals are not qualified to rule over their fellows. Hence the only permanent government possible for an intelligent, justice-loving people is one in which the equality of all before the law is affirmed and in which the superiority of any family or class for the administration of the law is denied. Equals will obey law when it is self imposed, and official authority in a person is recognized only because there must be a capable and responsible administrator of the law. But the responsibility of the officer lies to those, on the one hand, who have made him administrator, and, on the other, to God, whose truth must be observed in the law to be administered, or the law itself is imperfect, transitory and in need of amendment. But as the truth itself is higher than man's understanding of it, an office-holder's first responsibility is to God. In a right state of law there can be no conflict of responsibility. But the sense of the many is a safer guide than the sense of the one, and the many have the power and the responsibility (back of the officer's responsibility) for ruling. Hence the

people must keep their officers closely under control and to accountability, and must ever watch to be sure that the law is impartially and thoroughly administered. Thus and thus only can conditions of permanent government be maintained.

But the perfect plan of society is constantly vitiated by the presence of wills which rebel against impartiality and justice, by those who would injure and prey upon their fellows. So the conditions of ideal administration are destroyed. Limitations upon age and ability also interpose and so we see that it is not a true saying that all government derives its just powers from the consent of the governed, save in a dim and partial sense. Were all free wills in the perfect personal relation to the divine will, then there would be the consent of the governed, for there would be a perfect administration, but all government really derives its just powers from its fidelity to the divine plan of human existence. Given the fact of disobedient free wills, the first essential of government is that those wills shall be restrained from an expression of their hostility to God. That is, the first practical consequence of a sinful exercise of their freedom is restraint. The will continues free. It persists in its refusal to recognize the worthiness and love of God. But it dwells in a material body with knowing energy and heart and its only expression of its

hostility must be through material acts against the persons or property or reputations of others. Hence force must be used to restrain the wicked. If that force exists in a few only, they must use it. Restraint of the wicked is the first practical essential in human society. Hence grow up strong men; hence come despots and tyrants who put an iron hand upon their fellows and exercise some sort of authority. The existence of such a government of force in the hands of the bad implies a weakness on the part of the good in asserting sufficient force to put themselves in power. Such government is better than no government, and so in some conditions of society that kind of government has established itself.

In this consideration of good force versus bad force we reach the truth that in many cases might makes right and that our popular revulsion of feeling against this doctrine is due to its abuse. It is not only the right, but the duty of those who are able to put an end to anarchy, civil disorder, license and crime to do so, whether they are many or few, by the mailed hand of force and by military authority, if necessary. If there exists a disorganized condition of society, if the wicked run riot, and if life and liberty are ruthlessly violated, then those who in their righteousness have the might must stop the lawlessness. Their might makes it right for them, but it is a might which has its source in submission to the divine will and

in ability to check the incursions of the wicked against society.

When might interferes with the good of the community, when it is a cover for injustice and violence, when it establishes an apparent superiority of one free will over another, then it becomes that gross offence which has made the American people so intolerant of the doctrine that might makes right. Such a condition of government provokes rebellion, and then force in the hands of the many is employed to overthrow injustice and to establish liberty and equality for all. The might and the right of the rebels have been allied. A new and permanent government of justice has been established, upheld by the force of those who established it. So we are forced again, by denying that might makes right, to admit that it is true and that all human government must rest upon force in its last resort.

The truth in the saying that might makes right is in the obligation upon all men to use their powers in civil matters for the restraint of the wicked and for the peaceable growth of their community according to the divine plan, for that plan implies the equality of all free wills to each other and their obedience to perfect wisdom and justice. We have also seen the truth that all human government rests ultimately upon force. Upon every good citizen, then, come the duty

and the responsibility of supporting by his force, if necessary, a government which exists for the good of his people, since under the best government the people are the government. That is, those who have the power to establish and to maintain good government are responsible for the exercise of that power, and the first essential of good government is that the equality of all persons in rights, in privileges and in everything which accompanies the exercise of a free will associated with other free wills shall be maintained. Hence, in the nature of the case, the rights of governing are limited to those who are responsible for the maintenance of order and for the impartial and thorough administration of law. Those who are absolutely under protection and can render nothing to the government in return, are not in any way responsible for the maintenance of the government and can claim no right in it. It is not right that the vote of an ignorant and powerless child should equal that of an intelligent and strong man, simply because the child is the man's equal as free will. Hence we come to the truth that children, though they have a right to the full protection of the government and an equal right with the most responsible man to the full enjoyment of equality before the law as free persons, yet have no right to exercise any part of governmental authority. Where the line is to be drawn between children and adults is to

be decided by experience. But a right to the cherishing care of the government does not imply a right to share in the making or in the administration of law. Difference of function in the civil organism does not imply inequality before the law and the enjoyment of equality before the law satisfies the full claim of every one.

Despotisms, monarchies, oligarchies and aristocracies are all hostile to the only permanent condition of government—the recognition of the absolute equality in kind of human free wills. They breed inequality and injustice, for they are based upon them, and their only excuse for being is that they check a reign of lawlessness which would be even worse. They foster countless evils against the divine equality of men and it is the duty of every man under their sway to prove his worthiness of his manhood and to sacrifice himself, if need be, for the elevation of his people in virtue, intelligence and self-control so that it need no longer be the truth that an evil form of government is necessary in order to prevent the existence of greater evils. This is pioneer work for all reformers under all forms of government which are not yet administered according to the divine plan.

When the stage is reached in which the equality of all free wills before the law can be maintained without a recurrence to lawlessness, then the temporary form of government should be

abolished. They are the wisest rulers who recognize when that time has come and who, by their willing abdication of powers which they hold in trust, but for whose administration their work is now finished, put the powers of government in their divinely-appointed place before their rightful possessors rise in their wrath and seize them through the destruction of every obstacle in their path. When the people are worthy of self-government, then it is fit that they should demand it and he is only true to his God-given freedom of will who sacrifices his life for the sake of civil freedom. It is in the divine order of things that every man shall be free from the domination of every other man and it is the grandest assertion of man's freedom and manhood that he refuses obedience to unrighteous authority.

If a people is worthy of self-government that very worth is a divine pledge that they will have it, and so every despotism which fights for its existence against a reasonable popular demand for more freedom is fighting against God and is inevitably destined to defeat. Recognition of the real worth of the people proves the real worth of the sovereign. Denial of that worth proves the sovereign's blindness and is an omen of his ruin.

When the formal inequality has been overthrown, as was the case with our own United

States, and a formal equality has been established, there has been an apparent popular conviction that the conflict was finally over and that a formal recognition of the equality of free wills was all that was needed. It is true that a great advance has been made in our case, but the equality of free wills implies absolute justice to all and favors to none, as far as human wisdom can see and human powers can obtain. So the spirit of worthy manhood which threw off the government of a monarch and established government by the people will continue to assert itself by the leveling of distinctions based upon supposed inequality in personal worth and by the making of our people still more homogeneous. This will be a more difficult task than revolution, because it is not a visible government, but a personal course of belief and action which is opposed. Nor can the task ever be accomplished as long as the divine plan is not fully realized in human conditions, but the popular spirit will ever be advancing toward that goal, if we are worthy of our manhood and are faithful to the divine truth which we know beyond doubt or denial.

It is pertinent to observe that this personal relation of free wills which is the essential consideration in human government is the cardinal point in human affairs. Here we can put the finger and say this is the vital spot. The rela-

tion of the will to other wills is the first consideration after existence itself. Eternal blessedness or eternal penalty for violated law depends upon the relation of the finite to the infinite will, and in the disordered relation of wills created equal is a constant source of human evil. Desire of power, that is, the self-assertion of the will, the supremacy of the person, is the strongest trait in human nature. Desires of wealth, of pleasure, of long life, of friends and so on, are all subordinate to the desire of power in the will that is not subject to the divine will, and the same trait inheres in all. Social distinctions are a form of this trait. Political ambition is but another manifestation. Wealth is sought mainly as a means to power and worldly eminence of any sort is but a tribute to it. This is a universal human trait and is as evident in a labor strike as it was in the rebellion against the British tax upon tea before the American revolution. All the seething and upheaval of society from below is but the working of this determination to assert not only equality, but supremacy, and the tenacious hold of wealth and rank upon their position is but the effort of apparent superiority to hold its own. Complete adjustment involves two factors, that the equality of each with all others shall be recognized by the others, and that each shall also recognize the equality of all others with himself.

Upon our central truth that all existence is in three forms—God, God's constant forthputting of energy and free will, and upon the consequent truth that all free wills are alike in quality, we have found based the conditions for permanent human government. It is pertinent to note further, as a consequence of this truth, that all human government should defend, maintain and perpetuate freedom of action by every human will to the utmost degree, as regards human limitations, leaving the freedom in the main to its exercise under the laws of God. Fidelity to this truth should be the criterion of human legislation. Human laws, like divine laws when they are obeyed, should sit so lightly upon the obedient subject that they will not be felt as a restraint. Freedom is the chief desideratum under a government made for free wills and the limitations upon it should be only such as come through the laws of God and such as are necessary for the formally perfect administration of the human laws in their lieutenancy for the divine. Restraint of the wicked is the first essential of human government, but no human limitation should be put upon any one whose effort and enterprise is in obedience to divine law. The function of the law is so to administer human affairs that every righteous person will have free opportunity everywhere to make the most and the best of himself and to exert in the

most efficient way the energies God has given him.

Thus the free intercourse of free wills whose dwelling is this globe, will be limited by only the globe itself. The good things of heart and of intellect and of material product will flow in intersecting currents across all national boundaries, each going where it is most needed, and the whole, like water seeking its level, raising the aggregate of unity, knowledge and wealth the world over. With reasonable action by human wills along the divine path of progress, the due exercise of freedom will bring all peoples into those profitable, peaceful and friendly relations which only are fitting for the sons in one blood of a common Father. International relations will develop into that perfect flower of which treaties and arbitration are the promising bud and our own type of government as a republic of states will be idealized and forever perpetuated in the republic of nations.

CHAPTER XXII

HOW THE STATE GROWS

Our fundamental truth to which we again recur is that matter is God in action, that mind is God in action and that God's action is ever uniform. Law is the rule everywhere, in every atom of matter and in every operation or state of mind.

In the material universe we find no escape from law, and the laws are many, though not contradictory. Nothing is exempt from perfect obedience to the law of gravitation. The laws for the transference of motion and for the reception and radiation of heat, for instance, are as imperative as if they were the only sovereigns in the realm of matter. But other laws operate, notwithstanding the presence of these fundamental laws from which there is no escape.

Imposed upon these laws are the laws of life in the vegetable world. Each part of the vegetable organism develops according to the law of its being, but is at the same time subject to every law of inorganic matter in its atoms. Without the action of law at every point there would be no development. There is one law of the oak,

another of the maple, another of the elm, and so on through the countless kinds of trees of the forest, the shrubs, the flowers and the myriad lower forms of vegetable life.

But this does not exhaust the truth. Within each individual the rule of law is felt in every atom and the divergence of law is as marked as it is for the different species. The law of the bark is not the law of the sap-wood. The law of the root is not the law of the branch. Neither of these is the law for the formation of the leaf. Nor can the latter accomplish the development of the blossom, nor that, in its turn, shape the fruit. Diverse law marks the development at every point of the individual organism. This is the truth of the vegetable world. No less is it true of the animal organism. Though the fundamental laws of gravitation, of communication of motion, heat and moisture, and of chemistry rule for all matter, organic and inorganic, yet the processes of life demand the operation of additional, but not contradictory laws at every step.

Thus it is in the development of the social organism. Nothing is done of itself. Somebody must do everything which is done, whether in the world of matter or of mind. Nothing can go alone if it is only started. God does not give the first impulse and then inertia carry a law along, but he ever works, and inertia as a law of

matter in motion is but a form of God's action. Man must follow the divine rule in the development of organisms and in the carrying on of forces which are placed in his charge.

So it becomes clear that it is not enough that there be a fundamental constitution for the body politic and that a few general laws be added. At every step there must be the activity of well devised and well executed law. Here is where the facts of our political development contradict the wisdom of our political students. It is a frequent assertion that we have too much legislation, that there is too much government and that the people would be better off if fewer laws were passed. But the demands of the body politic for more laws thrive in the face of all attempts to cultivate a popular temper of the opposite sort and in spite of the inability of the people to answer the assertions that there is too much legislation. What the petitioners for legislation who go to our state and national capitals know is that there is need of governmental action at the particular point of the political organism where they are situated and that without legislation there can be no relief. They get their legislation, and the development of the body politic is thus continued at the point where it had been threatened with a check.

Thus the development of the organism continues in spite of the theory that we are governed

too much. Reason and experience both assert that it is not enough to have a constitution and a few general laws for fundamentals. It would be as reasonable to give matter the law of gravitation and tell it to make a rose without further law. Law must be present and active at every point in order to insure the perfect development of the body politic, and the pressure of the people upon the legislatures and upon congress is demonstration of their intuitive wisdom which cannot explain its wants, but knows that it has them.

The legislation of which we have too much is ignorant legislation, that enactment of human statutes which is not in accord with the divine plan for the growth of the political organism. This ignorant legislation, which is generally erroneous legislation, causes confusion and hindrance in political development. It is the immediate cause of all the remedial legislation which is enacted. But this remedial legislation may itself be also equally ignorant. It may be simply the repeal of statutes which brought injury and thus may be good in itself, just as the staying of a burnt child at a distance from the fire is a sufficient guarantee that he will not be burned again in the same way as before. Or it may be an ignorant and blind groping for a remedy for an evil for which the supposed remedy has been proved inadequate.

In either case, the lesson is that ignorant men

should not be trusted with legislation. At the very best, the body politic can be none too well served by those who have studied the laws by which God acts in the development of the state. The highest human wisdom is demanded by the exigencies of legislation. Only by securing it will remedial legislation be reduced to its minimum. Only thus will progressive legislation be as prompt, careful and efficient as possible and only thus will all necessary legislation be brought to the lowest possible terms.

The truth of the necessity of frequent legislation being established, it follows that that state and that nation will attain the most perfect development in which the facility for adapting its laws to its changing development is most prompt and most ample. Law at every step there must be. The question for the statesman is whether the law shall be prompt and adequate, or whether it shall be slow and cramping to the forces which are seeking adjustment and manifestation in new blessings for the people. To state the question is to point out the answer and to show that intelligence and promptness are essentials in legislation.

Human legislation differs in one essential respect from the divine laws which are manifested in the mechanical and vital operations of nature. In the latter no corrections are to be made. They proceed from infinite wisdom and at every

step aid in the development of the plan for whose fulfilment they are working. But the human legislator suffers from ignorance, as well as from the wilful and destructive scheming of men who manipulate legislators for their private gain at public expense.

Hence human legislation must be of two distinct kinds, remedial and progressive. It must correct the mistakes of the past as fast as they are discovered and as fast as the forces of good are strong enough to triumph over those of evil. It must further forecast the future and see what direction the development of the race is taking under the inventions, thought and morality of the times, and must promptly shape legislation to the right end. In the blossom it must see the fruit and must have the needed law operative at the time when the fruit is to be formed. Otherwise that consummation will be blighted, gnarly, misshapen or of inferior flavor, when it should have been large, perfect in form and rich to the taste.

At every point there must be law. Fundamentals are essential. Gravitation, heat and moisture are fundamentals for perfect vegetable development, but they cannot form a rose or an apple. Barren earth only would mark their sole sway. So it is with the body politic. The constitution must give the broad and permanent basis of principles, but the making of laws nec-

essary for particular years must be in the hands of the men of those years, so far as they relate to new conditions which could not be correctly foreseen by the lawmakers of the past. With a proper system of legislation, new laws will be either intelligently and quickly enacted so that the political growth will not be checked, or, if there is a severe conflict between great opposing forces, frequency of turning popular attention to the issue will result in a more intelligent public sentiment, in agitation which must precede the triumph of the right, and in the speedier removal of the cause of injustice and of hindrance in the advancement of the state.

CHAPTER XXIII

FACING THE SCAFFOLD

God working in all things except free wills, that is our starting-point again. Human society is composed of these wills, each free to do good or evil as it chooses. Over all reigns the law of worth, and it is better that a man should be bad because he prefers to be so than that he should be good because he is compelled to be. In the latter would be no real goodness. If the compulsion were upon the will, then the will would not be free; there would be no persons and hence there could be no goodness in any created thing that would bring it under the law of worth. There would be absolute perfection in the enforcement of the divine law, but no goodness in a free will. If the compulsion were upon the organism merely, not upon the will, then a bad will would still be in rebellion and the compulsion would have no effect upon the question of goodness. So free wills must have opportunity to reveal themselves in action through mind and through matter, and in mind and in matter God will continue to energize according to his eternal law with his energies under the

directive control of the indwelling wills. In constant operation the law of worth must reign and the well-being of human society waits upon the worthiness of individual wills.

But many wills are not worthy of their possibilities of good. They rebel against the divine will, and so are hostile to human welfare. Not only is human society threatened by the ignorance of men which does harm with an intention to do good, but it is constantly in danger from their essentially evil natures, purposely desiring anarchy, plunder, murder and a ceaseless riot of license. In these natures God works on in his unchanging action in the physical and mental energies. The evil is in the human will only. The will directs the energies which have been put under its directive control, but the ongoing of those energies is God's.

So we come to the truth that the fate of human society depends upon the voluntary acts of its members. In human affairs right never triumphs because it is right. If that were so, there would be compulsion and so men would not be free. But in all the thrilling triumphs of the right upon the blood-stained pages of human history, success has been won only as human wills have sacrificed themselves for the right. It is not in the nature of the forthputting of God's energies that his right and justice can triumph of themselves. It is the obedient human will,

doing God's will, inspired by his love, by his justice and by the sense of equality created by God, putting forth its own powers and risking its earthly existence in the conflict with the powers of darkness, that makes triumph of the right possible. The right cannot triumph unless righteous men act.

But each righteous man is a person, a free will. He is not a piece in a machine which is moved upon by a superior force against his will. Hence upon every citizen is laid the complete responsibility and duty of individual action. His it is to protest against the wrong, though he is alone. His it is to follow his divine Leader wherever he may call, though he be the only follower. The created will owes allegiance to the Creator, no matter how many are the forces controlled by the hostile wills. Sacrifice, complete and constant, is the only worthy obedience. Anything short of this is more or less of refusal to obey and hence is more or less of rebellion and is itself a sin.

But the sacrifice may not be the cause of success. The right may not triumph. It is not in the nature of things that in human affairs the right shall triumph unless it can enlist material force stronger than the forces of sin, for in a material world material force is the last resort in conflict. The law of worth must rule. Wicked men must be allowed to have their perfect work

under the conditions of the relative strength of material force, even though they carry down to ruin the happiness and the lives of their patriotic opponents, if those opponents cannot check their career by superior force. God's laws are unchanging. It is not necessary that men or a nation live. It is necessary that worth and justice rule and that wills created free be continued in their freedom. But the duty to oppose the evil is none the less imperative because the triumph of the wicked seems certain. And there is this encouragement, that right personified in a free will, putting forth all its energy, has in it the elements of strength. Sin, involving rebellion against the laws of God in matter and in mind, as well as hostility to the divine will, has inherent elements of weakness. God's laws in matter and in mind ever work on in their divine course and so the sinful forces tend inevitably to division and clashing among themselves and to their ignominious dispersion and defeat.

In our truth that right has in itself no element of success, save as it is reinforced by human wills, sacrificing themselves in obedience to God, we see the further truth that every step of human progress is due directly to human sacrifice and that every existing force which holds in check the ever-present and destructive forces of sin is but the intelligent forthputting of human wills to hold what has been gained. It is in the

nature of things that only by the torch and the scaffold has the right triumphed over the wrong. The conflict is deadly and tremendous. Compromise is impossible. Each side sees in the other its mortal enemy. Each side neither gives nor takes quarter. The worthy citizen is always ready to face the scaffold for his country and his God.

Yet every reverse which the right seems to suffer is the direct action of God according to his unchanging method. Given the attitude of the hostile will, all else is but God's action. The defeats, the delays, the discouragements, the failures, are all his own action according to the conditions of the law of worth which he imposes upon his creatures. Physical and mental laws must go on in their unchanging course. The years must not hasten. The suffering must not be shortened. The arm of sin must not be weakened, save as it comes under the unchanging law of God's action. Men must work out what they are. God's energies in their organisms are under their directive control. The free wills take their own attitude and, under the law of worth, all else follows rigorous, inexorable law.

Upon each citizen rests the responsibility to resist the forces of sin in his state. He is responsible, even if he is the only one to act. His will stands alone before the divine will, answerable for its obedience or disobedience. Ignorant

movements against the well-being of society he must meet by efforts to educate, if there is no hostility of the will in the ignorant persons, but hostility of the will to society can be met only by force. A struggle is inevitable and the strongest force will win. Individual effort, if he is the only person to act, organization through individual effort, if there is more than one person, is the duty of the person, and this duty is never discharged as long as the state has a foe. But sinful wills are ever-present and hence comes our commonly accepted truth that "eternal vigilance is the price of liberty."

Many persons lazily and superstitiously believe that God has such a noble mission for the American republic in the progress of mankind that he will save it miraculously from its own misdeeds and that he will overrule events for its glory and salvation. But he can easily dispense with the American republic. It is not in the slightest degree necessary to save it for the progress of mankind, if its acts are hostile to mankind. It is not necessary that the heroic lives of our founders and deaths of our martyrs should bear fruit in perennial national life. In political affairs God works through men, and our republic will be preserved only as our citizens are ready to work and to die for him and for good government, for justice and for liberty.

The good citizen will always be watchful that

the state is defended against the wicked, for, lacking the hope, under a strong government, that they can openly plunder the people and subvert justice, they will ever seek to secure by stealth and fraud the positions of power. Executive offices, judgeships, treasury responsibilities, places of control of every sort are especially liable to fall into wicked hands and in a government of equal wills the wicked have hope only as they appear to be good. Hence there must be constant effort to keep the places of power pure. Upon every citizen is the responsibility laid and it rests upon him in all its weight when he stands alone in the presence of his God.

CHAPTER XXIV

SELF-EDUCATION THE REAL EDUCATION

GIVEN the action of God according to unchanging law in the knowing energy and in the heart, and given also the control of the will over both of these realms as far as relates to the direction and intensity of their action, and we have established the fundamental conditions of education. In the light of this truth we see that the first problem of education must be to perfect the control of the will over the knowing energy and over the heart. This is the greatest problem of education, and all training of the knowing energy and of the physical powers is subordinate to it. It implies the subjection of the human powers to the divine law of their being, and thus of the human will to the divine will, with all its consequences in human life.

But the will is free. So at the outset we face the truth that real education must be self-education, that there can be no assertion of the mastery of the will over the powers in the human organism save by the will itself. In the correct sense of the word, every well-educated person must be self-educated. In the nature of the case

there can be no alternative. No person can educate another in the fundamental of true education. All that human assistance from without can do is to set forth inducements or truth which may influence the person who is to be educated.

Much may be done from without. Older persons, from their abundant experience, may see many things which would never be thought of otherwise by the pupil and may present them most impressively to him, but there is no possible substitute for the outgoing of the personal will upon the knowing energy and upon the heart. The person must act alone. He may follow the advice of the teacher, because he respects his experience or reveres his authority, but the conquest of the will over the organism is for him to make alone, as if he were the only being of the race.

Outward authority may repress in the pupil the outgoing of the heart so that the external conduct resembles that which follows when the dominion of the will over the heart compels obedience to the right. But enforced authority has its place in education only as it prevents the ebullition of passion, or other wrong outgoing of the heart, until the will asserts its own control. Such authority must be supplemented by the counsels of experience whereby the necessary stimulus may be given to the will to assert its mastery. Continued government by authority, without the

development of the will, but by the substitution of an external will for the internal, must inevitably result in a weakening of the will of the pupil. This is the very reverse of true education. Excessive exercise of authority is bad education. More than that, by its stunting and paralyzing of the will it produces a state of slavery in the pupil, destructive to his real manhood, to his full development and hence to his usefulness, to his capacity to rule himself and to make the most of his knowing energy. This will be especially true as long as he is kept under severe authority or bears the consequences of it. Self-mastery and self-reliance are the first fruits of true education and the prime necessity is to secure the complete domination of the will over the energies of the human organism. Imperfect as may be the result, and constant as must be the effort to extend and retain the mastery, yet there is no other right course to pursue.

Again, the will determines the direction and intensity of the action of the knowing energy up to the limit of its capacity. It holds that energy to its task and the energy grows in strength, in clearness of perception and in endurance as it is used and as it is made familiar with the objects brought within its attention. But it is the will within which holds it to the best of its effort. Experience in the teacher may set forth inducements before the pupil. Ambition and self-in-

terest may be appealed to. Prizes may be offered to stimulate effort. Love of praise may be excited. The higher incentives of faithfulness to duty, obligation to parents and friends, love of truth, success in future efforts and self-culture may also be applied. But unless the whole will within goes out in an effort of mastery over the direction and intensity of the knowing energy, that energy will never reach its full capacity.

There may be a presentation of truth to the mind by the suggestiveness of questions, as in the memorable drawing from a boy by Socrates of certain geometrical truths upon which he had never reflected and which he had never perceived before. This was an e-ducation, a leading forth of the knowing energy to truth which was within its power to apprehend. The questioner presented the truth so that it was peculiarly clear. In its own light it was apprehended according to the constant and uniform action of God in the knowing energy. That action is uniform in all human organism according to an unchanging method and his ongoing in this energy is put under the directive control of the human will. An educator can present truth to the knowing energy so that the truth will be perceived in its own light, if the energy is only turned toward it. But the application of this energy to the truth must be made by the pupil

himself, honestly and diligently, to the full outgoing of his will, if he is to make the most of his powers and to perceive the fulness of truth which is within his comprehension. His is the responsibility if he fails. The educator's responsibility is to present the truth and the inducements to apply the knowing energy to it, but that responsibility can go no further. In the realm of the knowing energy, as in the realm of the heart, the only well educated man is he who is self-educated. Any other is but a parrot or a slave.

But these truths lead us directly to another which is also of much practical pertinence in education. The true function of the educator is to present truth and inducements for applying the mind to it, leaving, from the necessity of man's being, the chief task of education to the man himself. Hence it is not the end of education to offer to the pupil a great mass of truth as the chief desideratum. Constant absorption of statements of fact is of little advantage to a person. There still remains just as much as ever of them which he cannot know and never will know. All history is but the record of the action of God and men. All natural science is but truth about God's constant energizing according to law. The infinitude of facts will ever remain beyond human power to grasp. Of little use is it to weary the mind with items which signify

the less the more they are in number, which the mind attempts to hold and which too often run together in the mind in hopeless confusion. God himself and then the methods of his action, his eternal justice, wisdom and love in the realm of human life, these are the first worthy objects of mental familiarity with those who are old enough to apprehend them.

Any system of education, to be worthy of the persons for whose good it is devised, must rest upon the training of the will. It must be the effort of the teacher to habituate the pupil to repeated forthputtings of will (that is, of himself) in effort according to the laws of God. Forthputting of will makes development of character. Without it there is no force, no persistence, no worthy life in the daily existence of the person. Effort develops strength, and constant exercise of the will is the only course which can make the will strong. Only thus can it be able to assert its manhood and resist the encroachments of other wills upon its rightful domain. Only thus is it best developed for that outgoing which yields to the divine will in perfect obedience and love, while it asserts its own worth against every other human will. Only thus can it become a positive power for good in the world, an opponent of evil, a fearless champion of the right, a willing martyr for the sake of the Great Lover of us all. True education will concern itself first

with the development of the will, paying most attention to that essential, watching closely the inexperienced and immature forthputting of the child, stimulating to repeated exercise, seeing that the will is not broken by constant defeat by obstacles too great for its powers, and, in fine, recognizing the person, not the energies in which he dwells, as the most important part of his organism.

Control of the will over the heart and over the knowing energy, the subjection of the will to the divine will, as the creature must be subject to the Creator, and the full and harmonious development of all the powers to the limit of their God-given capacity, this is the end of education. Quality, not quantity, is the object. The well-educated person will not be one whose will is feeble, whose powers are untrained save in their receptive capacity, and who falls short of the possibilities of his being, but he will be a fully developed person willingly taking his place in the midst of the ever-present organic and inorganic energies of God, his will regnant in every movement of the knowing energy and in every outgoing of the heart. No person is well educated who does not make the assertion of the will uppermost. All the energies of the organism must be its obedient servants, responding instantly to its commands, never failing to yield their service according to their capacity and be-

ing tributary in every respect to the supremacy of their master. But the perfect ongoing of the divine law in them by which this can be accomplished depends upon the obedience of the human will to that law in the energies in which it dwells. Hence perfect education can be attained only through the straight and narrow path of willing obedience to the law of God, and the supreme law in the personal relation is love.

CHAPTER XXV

PRESIDENTS, GOVERNORS AND SMALL STATES

All existence being included in free will and in the constant forthputting of energy by the divine will according to unchanging method, or law, political institutions must be adapted to that changeless forthputting of energy if they are to be successful and permanent. Free opportunity must be afforded for the exercise of beneficent forces as causes, in order that the full amount of effect may be secured.

The ruling energy in the political body is of God, put forth in his changeless method of infinite wisdom. It is for the people to learn that method and to guide their action as a political organization by it. Now, the political body is composed of individual intelligent atoms, each capable of originating action, each equally interested with every other that the development of the political body shall be along the lines of the divine plan. Necessary limitations of the suffrage do not modify these fundamental conditions.

The divine plan, perceived by the people and embodied in their laws, if possible, is the real

constitution of the body politic, and the laws should be so framed as to facilitate the perception of that plan and its embodiment in the laws. Hence the suffrage must be broad, for any citizen is liable to see, at any time and before any other citizen, truth which should influence the action of the state.

Political institutions should facilitate the expression of the will of the people, for their action is an effort to embody the will of God in the laws, and it is for the people to insist that full opportunity be given for their comprehension of the issues before them, for the expression of their will, and for the enforcement of that will after it has been expressed. As God works in the line of cause and effect in the minds of the people, there must be at every point in the political constitution a capacity of the mechanism to receive energy and to transmit it with as little loss as possible for securing the result.

Hence anything in the mechanism of the political constitution which is self-contradictory reveals bad planning on the part of the human designers and proves the need of a remedy. The body politic is a unit. The will of the people is the ruling force of the body. It is felt in the legislative, executive and judicial departments. But it is one and the same thing in each. It does not need to be counteracted by some contradictory force.

The tendency to the enlargement of legislative powers in the states of the United States and in the nation itself is therefore a natural tendency and it will proceed until it has transformed the constitution so that there is no contradiction in the parts of the mechanism. Under the national constitution in its present form, it may occur for years at a time, and it has occurred, that the will of the people as expressed by their representatives contradicts their will as expressed in the choice of an executive. A similar contradiction and defeat of purpose has repeatedly occurred in state governments. But the people cannot really hold two contradictory opinions upon one issue at the same time.

The will of the people is expressed in their laws. The function of the executive is to enforce those laws. Legislation originates with the people who need the legislation, and is given form by the regularly chosen representatives of the people. No class is divinely ordained with paternal care and responsibility for the people. No official of the executive department can be held responsible for originating all needed reforms in the body politic. Those citizens who seek relief from existing conditions must persuade a majority of the representatives that they have a good case, and that majority represents the judgment of the ruling part of the people that the change enacted is demanded by justice to those who

originated the movement for a change. No executive, with the aid of all his counselors and subordinates, knows enough to originate all the measures for improvement and development which are necessary and timely for the health of the political body. The people who feel the need originate the reform, and the justice of their cause wins them a majority, or their measure's lack of applicability to the whole body prevents its adoption, or it fails by the ignorance or corruption of the representatives of the people. But the function of the executive is to carry out the will of the people. New policies which the executive may originate must be in regard to methods of administration of the will which is already enacted, not in regard to new fields of legislation where the popular will has not yet been expressed. The idea of responsibility with power, which has been popular in the United States in late years, is rightly applicable only in the field of law already enacted. The responsibility is not upon the executive to originate general legislation.

Hence the desirability of a reaction from the homage and adulation given to personal leaders. Personal fidelity to friends may be joined with advocacy of destructive political doctrines or with personally corrupt character. No human person, but truth and justice, are the true guiding stars for political action by every voter. Not

the tumult of a campaign gathering, but the closet, is the place for discovering the truth and for determining one's actions, having first gained possession of the essential facts in the case. Yet the element of personal inspiration and loyalty need not be lacking. It may be more potent than with the most eloquent and convincing of orators and most brilliant of leaders. But it is loyalty to the Unseen Person, who is present in the heart of every man, who knows every man's motive, and who demands every man's allegiance. Worship of human leaders in politics is as destructive of the good of the state as worship of idols, or of any visible object, is fatal to pure religion. It is the unseen which masters us. The seen hides and confuses the truth for him who does not penetrate behind the screen. The Unseen Person is our real leader, for whom we work with enthusiasm in our political contests for honesty, ability and fidelity in public office.

With contradictory voices of the people expressed at the same time in the election of president and congress, of governor and legislature, it is evident that there is a confusion of issues. Personal qualities sway voters for or against the personal candidate. Principles of politics, right courses of political development, become obscured. The verdict of the people in such cases is unreliable. Hence here is a fundamental imperfection in our system of government. But as

the tendency of the times is in the direction of subordinating the executive branch to the legislative, it is evident that this imperfection will eventually disappear (if the tendency is not checked) and that there will be amendments to our written constitution which will establish formally and will record the due subordination of the executive to the will of the people. He is not their head and leader, nor the embodiment of national wisdom and virtue, charged with the power and responsibility of discovering principles for the development of the political body and of putting them in application, but he is the servant of the people whom they have selected to administer principles already discovered and established by them as the law of the land.

Yet this limitation of the executive, this change by which he is no longer to be the leader of a political party, but the servant of the whole political body, need in no way weaken him as an administrative officer, nor reduce his responsibility in his field of administration. The people may still hold him to account for the enforcement of the laws. He will be a highly important official in the government, but the real leaders will be the men who weigh most in the legislative department, who come from the people and who represent the people in their enactment of statutes which the executive department must enforce. It is likely that, in the development of the American

system of government, the powers and prerogatives of the president and of governors will be materially limited, and that the will of the people, represented in the legislative body, will be the one harmonized governing force throughout. Unity of the political body, as unity of the physical body of an individual man, must be secured. The individual will does not command one side of the body to turn to the right and the other side to turn to the left. The people who embody one policy in their legislature or congress and its opposite in their governor or president have an imperfect mechanism for the expression of their real judgment and purpose regarding their political condition and policy. Hence large modifications may be expected in the relations of executive and legislature in the United States.

Again, the people being one, their will being self-consistent when it is really reached, and the legislature being the true representative of the people, there will be some time an end of the invasion of the legislative field by the judiciary. The judiciary must be limited in its field as truly as the executive. It is for the people only to say what shall be the rules of action in the development of the political body, what rights and privileges appertain to classes and to persons, and in what manner the law shall be enforced. Unity in the political body includes

the judiciary as truly as the executive and the legislature. Only by enactment by the people's representatives should political principles be established as part of the law of the land, and every decision which is not enacted should either be put in the form of legislation or be reversed as disapproved by the judgment of the people.

In all this unity there is the ongoing of the divine purpose, creating an arena for the action of free wills, following a method in the human mind as truly as in the geologic forces of the earth itself, with a plan inclusive of humanity and of the individual alike, realizing a development toward a consummation, reigning by inexorable law at every point except free will, making the political phenomena of the year a part of the series of ages, and constituting state and nation factors in a great whole of which God and his acts are all except the attitude of free wills toward him.

But other great changes, aside from the growing subordination of executive and judiciary to the legislature, can be foreseen in the development of the real unity of the people under the system of government in the United States. The will of the people is one and supreme. It is for them, as it is for a reasonable man, to be self-controlled, and to be watchful against ignorant or passionate action. But the people are one. They have a senate and house of representatives

which have clashed with each other for years at a time. The senate represents the states. The house represents the people by population. It is no more possible for the people to have two wills, one expressed by the senate and the other by the house, than it is to have two wills, one expressed by congress and the other by the president.

Whatever necessity led to the recognition of small states and large states on equal terms (when the constitution was framed, when each state was a political entity separate from every other, when none had any power to compel any other, and when they were composed of dissimilar people, with unlike laws and varying customs), that recognition cannot be binding for all ages to come, after the Union has been established as a homogeneous body, after differences of origin, customs and laws have been obliterated by generations of progress under one government and with subordination to the same political principles, and after the one will of the people has been recognized as the dominant fact in all parts of the body politic. That a few people had power at the beginning of the government to extort great concessions from others who entered the Union with them cannot bind all the nation, for all time, to continue those unjustly excessive powers to the political successors of those few people. That the small numbers and comparatively small interests of the little states shall

forever equal the overwhelming numbers and interests of the great states in the senate is not to be admitted at the same time that one insists upon the unity of the people and the equality of interest in every part of the country. Hence it is to be expected that some time the elements in the United States senate will be materially modified.

But if a small state should not equal a great state in voting strength in the senate, it does not follow that it would not be desirable to have two houses of legislation. Everything depends upon the will of the people. Great Britain has a house of lords and a house of commons, but the continuance of the lords depends wholly upon the pleasure of the commons. The lords could not continue a day were the will of the people, as expressed in the commons, to decree their abolition. The two bodies represented originally elements which could fight for their rights. Material force rules in this material world. In early days they fought. Then they compromised and harmonized. Competition was followed by a trust in politics. Now the popular element has become supreme over the aristocratic. The latter retains its position solely because the people, by mere conservatism or by wisdom, want two bodies. But it cannot fight. Its retainers are gone. Feudalism is ended. If the British people prefer two chambers, it is for them, as sov-

ereign, to adapt an old historic chamber or to create a new one in place of the lords.

So, in the United States, the senate recognized, at the beginning, factors which could fight, which could resist by arms attempted forcible compulsion into the Union. Peace came with a compromise. But generations have partially assimilated the different elements which were strong in the northern and southern colonies respectively. Differences in religious origin are disappearing. Coming generations will perfect the process of assimilation. It is not just that a small portion of a homogeneous people, with interests no different from those of the others, representing no different principle or entity whatever, should forever equal the voting power of many times their number in the same political body. States were made by men and can be unmade by them. Humanity was made by God, and all progress is toward the real constitution of the political body, which was made by God and not by man, in which persons are equal before the law.

The nation being composed of homogeneous parts, each individual equal before the law with every other, each million of as much weight, politically, as any other million, there may yet remain a senate and a house, though the historical reason for the existence of the senate may have wholly vanished. Representation of towns

in the Massachusetts legislature had to be abandoned, though much argument was made of the inviolability of corporate town existence. Equality of population in representation, not equality of towns, was a necessity by the changed conditions of the times. Town representation in Connecticut degenerated into gross corruption and rank injustice in the excessive power which was conferred upon the least progressive and least active portion of the people. But town lines are not sacred. There is nothing divine in the boundaries of a state. No man made precedent can compel perpetual recognition of privileges for the few against the rights of the many, and equal representation of the present states in the senate does not rest upon a basis of equal popular rights. But a nation may believe that two chambers are better than one for securing deliberation, for preventing corruption, and for attaining that sober judgment which has no need to turn back on its course because it has made a mistake. So, from the same people, with a varying basis of representation, there may be chosen a senate and a house, each an expression of the popular will, each chosen by the people, each of equal importance in legislation. The nation, like a man, sets checks upon itself, but it is one supreme will, after all, and that will is not self-contradictory.

But again, mankind is one, as truly as the na-

tion is one. The unity in God's action does not stop at a boundary fixed by treaty, nor at an ocean or a mountain shaped by earth-forces, nor at differences in the human mind or customs caused by surroundings or by centuries of secluded development. Cause and effect continue in the realm of matter and in the realm of mind according to uniform law at all points on the earth's surface. Equal forces in commerce, in agriculture, in manufactures, in art, in architecture, in education and in religion, other conditions being equal, have the same results. Community of sympathy and community of interest bind together those whose very existence and mode of being has the same origin, the same course and the same destiny. National boundaries, therefore, have no more inherent sacredness and inviolability than state boundaries. The will of mankind must rule mankind. Justice must be done to the oppressed. Violence to any part must be prevented. Sovereignty and the right to local self-government pertain to a nation no more than to a man. It is expedient for competent administration that localities administer their own affairs. But this implies both ability and honesty in the people and in their administrative officers. Right of separate action against the harmony of the whole can inhere in no community and in no nation. The coming ages, then, will witness the development of a

centralized body of law, made by the will of mankind for the government of mankind, under which every continent, every local interest, and every personal atom will enjoy justice and in whose prosperity each person will share, as far as he is obedient and as far as he reciprocates the organic provision for the general and the individual good. Then the divine will and human wills will be in position to realize the place of mankind in the all-embracing unity of space and time and divine action.

CHAPTER XXVI

MODERN INDUSTRY—SELF-SERVICE OF THE BODY POLITIC

LET us return to our starting-point and follow out a new radius into the realm of human society and see what light is thrown upon mankind as an organized body.

God is infinite in time and in space. He is one. Unity is the first principle. God, being one, cannot contradict himself. Harmony must characterize all his forthputting of energy. In the nature of the case, therefore, obedience to his law must result in peace, for there is no other power which can overturn him. The constant outgoing of energy which results in only good to his obedient creatures has its source in his goodness and is the expression of his love. At every moment, therefore, and in every place, love must be the impulse in God's action. All wills which are obedient to his love are sure to find peace. All which are disobedient are sure to find unrest and pain with broken conditions of peace.

God, being love at every moment and in every place, works so that unity shall prevail everywhere,—the unity which is supreme in the sub-

mission of all wills to him in love, joined with the infinite diversity in which he reveals himself in action. And again, God, being reason, reveals himself in reason to reasonable beings with purposes and ideals of action. The plant and the animal reveal a plan of organization in which the vital force is imposed upon other forces while their laws as matter are unchanged, each developing an organism which proceeds from a beginning to an end in an order of being. Every force has in it potency for the future (speaking thus of God's constant and purposeful action) and its manifestation is constantly changing as it advances to an apparent goal. No force or individual stands alone. Each has its place in the all-embracing unity.

Unity, then, being the basis, plan being the revelation, and progress being the rule in the forthputting of energy, and the conservation of the obedient and the destruction of the disobedient being an incident of the progress, we see in human society the most notable illustration which can anywhere be found for these truths. No matter how many the hostile wills, they cannot prevail eventually. No matter how few the obedient wills, they are sure to abide, because in the nature of the case, they alone have in them the conditions of permanence. It is in the nature of things, therefore, for the world to become better constantly. The evil is overcome

by its ceaseless clash against the infinite, omnipotent, eternal will, and the plan of God goes on to its perfect idealization in organized human society.

God working with a purpose and a method and being one, every human individual must have relation to mankind. That is, there is a rightful place on earth for every person born upon it. As a human individual he stands on equal terms, before God, with every other individual in the right to act as an atom of organized human society. That is, he has the duty of serving and the right of being served. In human society where every part is in a healthful condition, no one atom in its social relation will suffer pain which is not self-caused. That there is pain is proof that the divine plan is not followed and that is the demonstration of need of study in order to discern the plan and of willingness to obey it when discerned.

Unity and peace, under law, being fundamental truths, then, it follows that the imperative condition of peace in society is love, not merely that justice which sees that wrong is done to no one when an injured one agitates for redress of wrong, but that solicitude which exerts itself to make sure that every atom, even helpless, is not injured by any other. But society is an organism, and any act which expresses the purpose of society must be done by some organ of society. Hence

the people as a whole must act for the protection of the weak. But the will of the people is expressed in no other efficient form against would-be wrong-doers than by laws made by their representatives, which are to be enforced by their administrative servants. Hence legislation is necessary to develop and to utilize this organ of the political body. The encroachments of the strong upon the weak must be presented to the people's representatives for their organic action.

Now the great problem which presses upon progressive civilization in this generation is the elevation of the vast mass of the weak, the poor and the helpless so that they shall have at least the reward due worthily to them for their share in the production of the good things of life, and not be crowded out of their own by the swinish greed of men and women of greater financial strength who are able to make the laws which are enforced against the weak and helpless by the resistless military arm of the state, if civil process fails.

At this point stands clearly revealed the wide departure of the human will from obedience to the divine. God, present at every point of space and every moment of time, working always in love, rules the nations. His human vicegerents, then, administering government as free wills, can work in harmony with him only when love is the moving impulse. A democracy, especially, can

succeed in the establishment of perfect peace and justice only when love, not self-interest, is the impulse to action in establishing the relations of man to man and of class to class before the laws. Every effort to establish justice is a blind acknowledgment of the truth, but progress would be tenfold faster if the people would open their eyes to the great fundamental truth, consciously and willingly acknowledge that a God of love was their great Governor and in their legislation professedly try to embody his will in their laws, striving to reach the ideal which was revealed in the physical embodiment of God in man. With such an ideal, the masses of the voters would not be indifferent to unselfish and intelligent discussion of public affairs, and the selfish designs of the wicked, whether of the rich and nominally respectable or of the poor, the depraved and the nominally criminal, would be overcome by the overwhelming majority of the patriotic righteous.

But the protection of the weak for the establishment of perfect love between all men is not the only occasion for service. Men's wants multiply faster than their ability to satisfy them. Those wants cannot be satisfied by each one for himself. Many men must serve the one in many ways. The one must return the service either by many ways or by one way to many men. Exchange of service lies at the basis of the in-

dustrial conditions in a government of love,—an exchange under the conditions of worth whereby each receives the equivalent of what he contributes, where each thrifty one receives just return for his thrift, each genius the reward of his exceptional ability, each saver the compensation of his saving, each idler the consequences of his idleness, each thriftless one the penalty of his thriftlessness.

Capacity for service depends largely upon individual endowments, ambition and training. Opportunity for exchange of service may be difficult for the individual to secure, even after he has made himself capable of efficient production. Hence it is for the industrial advantage of the organized community to do all it can to remove obstacles in the way of freedom in the exchange of service so that the largest production may be distributed with the least delay and expense, and so that the stock of good things in the community, its wealth and its enjoyment, may constantly increase.

That needless obstacles exist to the ideal distribution of goods, and still more, that any theories are popularly held that such distribution ought to be obstructed is a demonstration that the people are poorly educated upon this point and is a proof that they are worthy of no better system than they have. By the intelligence to perceive a better system and by the will to

secure it, they can have it. But the perception will come by study, for the truth is a self-revealer to the patient student, and the exercise of the will depends upon those who suffer and are poor because they do not exercise it.

Legislation being the means of expressing the popular intelligence and will, and the result to be attained being the distribution to each atom of society according to the service he contributes to society, the regulation of the method of distribution comes within the province of society in the discharge of its duty to establish justice between all atoms of society. Hence it is unfaithfulness to duty for society to permit any system of distribution to continue which allows some atoms to take more than they have contributed, for such taking must be at the expense of those who are unable, under the laws, to defend themselves. Governmental regulation of oppressors of the poor is therefore as much a duty of the whole people as is governmental restraint of would-be murderers of the innocent. The criterion of distribution of reward, be it remembered, is the loss which the community would suffer if the atom had not existed, not the toll which it can levy by selfish strength, whether physical or mental. (The rights of infants and other non-producers to receive the good things of life from those upon whom they depend is a separate matter, not to be confused with the reward due to

the producer who distributes it to his dependents.)

In the evolution of society to the present stage of progress, very little attention has been paid by the people to the regulation of distribution of rewards. Where great rewards are taken for only small service, or for no service at all (as is the case with mills in a trust which are paid large sums yearly, though they do not produce anything in consequence of the creation of a monopoly), then clearly there is a misadjustment of effort and reward. It is evident in the present industrial condition that governmental regulation must proceed much farther than it has gone yet, that such regulation will be instinctively opposed by all the elements which are now taking out of the product of good things more than they put in, that the weaker who suffer unjustly will suffer still more in the coming conflict by having their own wealth used against them by those who take it wrongfully, and that justice can be secured only by constant effort, by sacrifice and by willingness to endure personal loss in order that the mass of the poor may gain. Unless some poor people are willing to suffer more than they will ever gain themselves there can be no remedy for the present injustice. Whether this unselfish devotion to society at the risk of self exists in these masses of toilers who are unknown to fame in their struggle for their rights against

the wealthy, the powerful, the titled and the distinguished, curious people may learn from recent history.

The goal toward which the race is tending is a perfect organization. But in an organism there is a law of the whole body which is supreme over every atom and every member. Every atom is a part of the body. No member of the human race is without relation to the whole. No atom or group of atoms can be permitted to act aggressively toward any other atoms to the injury of the weaker or in violation of the conditions of perfect health for the whole organism,—health which involves peace and comfort for every part. Hence the supremacy of the will over the whole—which must be obedient to the will of God and must have love as its prime mover—is the clear duty of the organism, and any theory of politics which leaves any atoms to act for themselves regardless of the whole fails miserably to realize the obligation which is inherent in existence as a political body. Larger interference by the government, or the will of the whole, with the activity of particular men or classes is as inevitable and as desirable as is real progress in civilization, and the organism will not be complete until each atom acknowledges its subordination to the good of the whole and ceases its effort to get from the whole or from any part more than it contributes.

In the development of modern business, the opportunity for encroachment by strong atoms upon the weak has multiplied. The conflict between rivals has continued, in some cases, until only one or a few have survived. In other cases, reason has foreseen a wasteful and destructive conflict and has made terms of peace. In each case there is a combination for the benefit of those who are in it and the measure of their benefit is their strength to compel others to serve them, not the amount of service which they render to others. The natural end of competition is monopoly and the competitive system is essentially a passing phase of civilization.

Where competition ceases, then, and where combination lays its hand upon the public for the benefit of the combiners, is the point at which the will of the whole must step in and say that the measure of reward to be upheld by law for the combination is that amount of service which would be rendered if each member of the combination were producing at its capacity for the benefit of the whole, the measure of value of time and ability devoted to the production to be estimated by the rewards which equal time and ability receive, as a fair average, in occupations where competition still prevails.

If the combination and consequent monopoly are so complete that a constant market is assured and exceptional ability is not required in man-

agement because of lack of competition, then the public may properly take the production into its own hands and the administration of the business may be in charge of salaried public employees, with no profits to go to any managers, and the public to have the benefit of its own service. The organism serving itself by setting its atoms at work for itself, with adequate reward for their effort, the will of the whole being supreme, this is an ideal justified in the nature of the case and by the development of the constitution of the body politic.

The new step would involve new obligations, new watchfulness and new dangers for the people. Effort by incompetent men to secure government position, desire to cheat the people by those who had opportunity, indifference to work for full hours and with honest exertion, would have to be met and overcome. Constant attention to their government would be demanded of the people. But good administration would always be within their power whenever they seriously wished for it, and their industrial development would be on a plane above the wastefulness of competition and above the tyranny of monopoly.

CHAPTER XXVII

HISTORY—GOD AND MAN WORKING TOGETHER

Come back again to the truth that all existence is included in God, God's action and created free wills. What, then, is history? Manifestly a revelation of past action of free wills. Manifestly, also, history has two great departments,—revelation of past action of the divine will alone, as in the development of the solar system and of the earth and its life below man, and revelation of past action of the divine will joined with action of created wills, whether human or supra-human. Human history is a revelation of the resultant of past action of the divine will and of human will.

Now the divine will is joined with infinite wisdom, and the divine action, as only is reasonable, is with purpose. The mode of the divine action, as witnessed by all observation of man, is according to law or method. Hence the background of all human action in human history is the divine purpose and the divine method. Within the sphere wherein free wills can act human wills determine their destiny, but the conditioning forces surrounding human wills to

create the arena of their action are acts of God, —the outcome of his purpose and the manifestation of his method.

Human history, then, can be correctly written only as it portrays the acts of men in their setting of the divine method and the divine purpose. A great painting can be as completely described by the mere words, "a mass of color," as human history can be adequately written without a cordial and intelligent recognition of the divine purpose, the divine method and the divine presence in every part. History, without such recognition, is a mere jumble of forces and sequences, with no intelligent purpose to account for the phenomena and with no method by which to explain the ongoing of the developments. Unless the reader of history has clearly put before him the real thread which binds all phenomena together he misses the most important element in all history.

Every sequence of events contains the divine purpose, the divine method and the divine presence. Every sequence has its place in the greater field in which it is a part. It has its relation to that field and it is significant only in that relation. History, so-called, which does not show this relation can be worth but little, because it misses the essential elements of the events. It occupies itself with details which have no significance in themselves. They are the mere scat-

tered members of what can be presented as a perfectly organized whole, and not only can every part be made to fit into its right place and proportion with the others, but the whole becomes alive with purpose and with fitness for the purpose when seen in its truth.

Be the human history that of a people, or be it a biography, unless it reveals the larger setting of the divine purpose, the divine method and the divine presence, it misses the very elements which make history possible and which alone can interpret the phenomena. Such an imperfect effort has poor claim to be called history, for no supposed revelation which ignores the essential things which await revelation in its professed field can be worthy of a permanent place (except as a storehouse of facts wherefrom to draw illustrations of truths which the author has missed), compared with those works whose authors give some recognition, at least, of the divine purpose, the divine method and the divine presence. The people or the man whose progress in time is recounted must be presented in true relation to the ideal for a nation, or for a man, which is in the divine purpose, in true relation to the divine method of evolution on the lines of eternal love and impartiality, and in true relation to the subject's recognition of the divine purpose and the divine method, or the history of that people, or of that man, misses what is really the only signif-

icant factor in the whole matter. As all things are either God, God's action, or created free will, this must unavoidably be the factor most worthy of attention.

But what of the historian? History is a revelation. He is the revealer to his readers. Unless he sees clearly what is to be revealed, how can he reveal? God is the chief factor in history. No one, then, who does not gladly recognize God as the eternal, omnipotent and omniscient Lover is qualified to write history. As the historian of a geological epoch of the earth must show the forces which entered that epoch at the beginning, must trace their successive phenomena according to unvarying law (or plan and method of God's action) during that epoch, and must depict their relative position at its close, so the historian of a nation must reveal the forces which were at its beginning, which have been developed during its progress, which have been interjected by human will to promote or to retard the divine method of energizing, and must show their position at the end of the epoch in order to give the reader a just conception of the place of that nation in the family of mankind, what it has contributed and wherein it has destroyed or marred its opportunities.

No one whose mental capacity is not greater than the subject he writes upon and who is not able to give that subject, whether the history of

mankind, or of a nation, or of a man, its true setting in the larger field of events in which it is contained is competent to act as revealer of the truth. How much, then, of our history falls far below its worthy plane! How much of it must be wholly rewritten!

On the divine side all history proceeds with infinite wisdom, both in purpose and method. Human history, on its divine side, has these elements. On the human side, were there due appreciation of the truth that history is being made possible, the course of events might be greatly altered. Individual and political life might be different if the people realized that their acts were the complements of the divine plan. If the obligation is upon the historian, the revealer of purpose and method in events, to reveal the divine presence in them, much more is the obligation upon the people who perform the acts which complement the divine action to learn the divine purpose and method and to conform their own to them. Would slavery have been put into the constitution of the United States if this had been realized by slaveholders? Would there be such complaint of injustice to-day if the powerful ones saw themselves in their true position as bound to cooperate with God in the establishment of justice for all mankind? With purposeful cooperation on both the divine and human side the revelation to be made by the historian

would attain its ideal possibility, while the obedient people would enjoy the full realization of methods of divine action whose source is only love.

Statesmen, in the light of this truth, can be such only in the best sense when they have the character and the ability to discern and to proclaim to the people the divine purpose and the divine method, to identify themselves with the divine cause and to sacrifice all they have and all they are rather than be false to the truth which they perceive. Only those who can see what is the true place of the nation in the divine plan are fitted to attempt to influence the nation in a course of organic action. The point of view of the historian and of the statesman is the same. Each must see a far wider field than the present generation. Each must willingly acknowledge the supremacy of the divine purpose and method. Each must work with utter abnegation of self in the presence of the tremendous forces in whose midst he acts. Each may thus, by conspicuous ability and self-sacrifice, contribute unspeakably to the good of mankind.

Does it not seem clear, now, that the making of history has only begun? Have the statesmen and the nations yet taken their places as willing, intelligent workers in the divine plan? Has mankind more than begun to enjoy the blessings which are in the divine purpose founded in

divine love? Observe the past life of the mass of mankind. Ignorance, filth, pestilence, slothfulness, superstition, political corruption, oppression of the weak by the strong, injustice, cruelty, torture, robbery, murder and war, these are not a part of the divine purpose founded in love. They are manifestations of the divine method based upon the way in which men act as complements in carrying out the divine purpose, but they are not essentials of the divine plan apart from the human element. They may be removed, and the race is removing them in marked degree by the persistent conflict of the unselfish with the selfish.

Thus far the race seems to be in its infancy. The organism which is to include mankind has had thus far only a feeble beginning. Treaties mark the degree of union between nations. Arbitration is a new substitute for war. "The parliament of man" has not yet been summoned. The work of the present age is to elevate the masses of the people rather than to stimulate the development of those classes which are already at the head. The divine purpose of peace, justice and prosperity, ever working forward through an increasingly complex civilization, is revealed in the past by perversion of the power of the strong for the oppression of the weak. Human history before comparatively recent years reveals nations largely as the prey of their rulers, the supporters of their prodigality, the soldiers of

their armies, the fuel to be consumed in the fires of their ambition and passion, the slaves of their imperious will. Mere broken fragments for history are these events centered in selfishness with no thought for the place of the person or of the nation in the divine plan. National unity and race unity for the good of the whole are almost unknown. Kings and czars, oligarchies and aristocracies, plutocrats and spendthrifts have thus far, to a large degree, been the great figures of earth in contemporary esteem.

But the times are changing. The genuine great ones of the past are being recognized now far more than those who appeared great at the passing moment. Men of science who have discovered and revealed God's truth to their fellow men, martyrs of the cross for religion and for political freedom, poets and seers of heavenly visions, patient toilers who have kept the spark of virtue in the masses when courts were corrupt, these makers of real history, these workers with the divine purpose, the divine method and the divine presence are now receiving more nearly their worthy recognition, and history-writing for future historians is becoming possible because they have studied and sung and suffered and died for truth and for mankind.

CHAPTER XXVIII

OUR NATION'S GRANDEUR—SAYING "I" OF ITSELF

We see God as the Energizer, on the divine side, in the mind of man, constantly present and acting according to the infinite wisdom of unchanging method, or law. We see the mind of man, on the human side, part of the individual organism, subject to the directive energy of the free will. We have our democracy as a political organism, or a unity which is controlled by the one will of a majority of its voters. Thus we have conditions which will shape the future of nations, and hence the future of every personal atom of which they will be composed, and which will decide the destiny of mankind.

On the divine side there is the constant energizing in the intellect and in the heart. This energizing is in the series of cause and effect. In the life of the individual and in the life of the race, by transmission from generation to generation, mental laws work ever on. Most men, taking men as individuals, are on a mental plane which is reached easily by many others. Geniuses are rare. Occasionally the mental com-

bination of traits is like that when the crests of two waves come together and up leaps a phenomenon. But with nearly every one, life is a choppy sea. The wave crests of inherited and cultivated mental power go to fill up the depressions or to make only commonplace waves. The crest which might have overtopped many others, had it been exactly on the summit of another crest, attains merely the dead level because it coincides precisely with a trough inherited from some unsuspected combination. It is impossible to reason conclusively whether the race will ever see a greater intellect or a more passionate heart than it has already produced.

But there is no question that the intellect and the heart of the political body can be raised to a higher plane than the present in any people on the face of the earth. God is working constantly according to the laws of mind. Men, on their side, largely ignore those laws as far as they are the means and as far as they suggest the method of higher national existence. Though the political consciousness has established a system of public education which impresses certain principles upon the minds of children, yet the adult mind, the controlling factor of the political unity, is in merely the penumbra of principle when it might be in the full sunlight. With the law of God in mind comprehended by the whole people with the distinctness with which it really exists, there

would be developed, with obedience to that law, such a positive national spirit that it would stamp itself upon every person born in the country and upon every immigrant to its shores. The nation would stand in the light of its self-consciousness as a unit, as an organism, as informed by an intellect in which God was ever present and as ruled by a will which had no earthly superior. The nation would say "I" of itself. It would have an all-controlling national spirit which would regulate its relations with every other nation and which would impress itself upon its citizens so deeply as to sway all private lives.

The nation, however, is composed of personal atoms. The controlling truths which sway national action must be seen clearly by millions of individual minds. Obedience to the law of God in the constitution of the body politic must be the enthusiastic inspiration of millions of voters who not only acknowledge the divine method in political development, but who also respond to the divine love in their political activity, and who work with persistence and fulness in self-sacrifice in order that the political organism, self-conscious and responsible, shall say, "I will be God's." This inspiration must fill millions of men as a condition of national inspiration. Each for himself, in the solitude of his presence with God and in acknowledgment of his responsibility,

must say that he will make his share in the working of the human mind a worthy counterpart of the divine share.

Everything which weakens the toughness of the intellectual fiber or blunts the exquisiteness of the moral nerves must be rejected the moment its effect is perceived. Not only falsehoods, but careless exaggerations; not only wholesale frauds, but petty deceptions; not only refusal to do one's duty, but indifference or indolent shirking of one's real responsibility; not only gross selfishness in aggressions upon others, but failure to help others; not only flagrant immorality, but the paralyzing of the mind by easy virtue and by demoralizing reading; all things which fall below the aim of a responsible, immortal person as an organic atom in humanity are to be abjured as soon as they are recognized. By those who thus abjure, with the strength which they will have inherently over all who do not follow their example, will be created and maintained the national spirit. Through them the nation, saying "I" in self-consciousness, will take its stand as a responsible, self-ruling political organism, rising to the grandeur of its being as a co-worker with God and developing that national spirit which will forever rule its destiny. This it will say:

"I am free. I am God-made. I work with him. My destiny takes hold on eternity. My aim is not wealth or power, but character and

service. I will not be earth-hungry, but to all men and to all communities, adjacent or distant, my mission shall be to help by encouragement and to cheer by example in that self-restraint and in that striving for service to man, with self-sacrifice, which alone is worthy of a nation co-working with God. Justice shall be established within my borders. Every worthy person shall be welcome to my shores. The weak shall have that which he earns. The strong shall receive only the equivalent of his service to humanity. Law shall rule. Equality of all before the law shall be established. No distinction of race or class or creed shall exist, but every person who forms an atom of my body shall receive the service of the whole body, as it is also servant of the whole. The Founder of my religion died for man. The pioneers in my settlement, whose spirit I emulate, risked all for that Founder's sake and half of their exiled band of heroic men and women, amid winter's storms and savage perils, died in one brief season that I might live. Through fire and sword marched the troops who won my independence. By starvation in military prisons and by death on the bloody field was my integrity preserved. All that men and women could endure for God, for truth and for liberty has it cost that I might live. All that is noble and self-sacrificing has been called into action that I might have nobility and self-sacrifice em-

bodied in me. I will be worthy of what I am made of. I will honor those who were heroes for my sake. I will justify the hopes for my future. I will live, not for earth, but for God, to promote peace on earth and good will among men. This is my purpose. Here I stand."

This is the true American spirit. Any failure to rise to this height is unworthy of genuine Americanism. Any so-called American who temporarily makes it appear to the world that other principles than these are American, not only degrades himself and his nation before mankind and before God, but he will be repudiated by the true American conscience, no matter how great may be his transient popularity, and history will fix his place with the permanent enemies of mankind, with the weak or wicked who have been false to the true light, who have abjured the principles they professed and have disgraced the country they were bound to honor.

Thus far the nation speaks in self-conscious responsibility as co-worker with God in intellect and in heart. But beyond the self-consciousness of the nation will come, sometime in the hereafter, the self-consciousness of mankind, acknowledged freely by every constituent nation and shared by every constituent atom of which it is composed. The race, being one, being a co-worker with its Creator, will tolerate no distinctions of persons or of classes, for it cannot discriminate

against itself, and every personal atom has claim to a standing, except such as declare themselves to be foes of their race. Every part, and every atom in every part, will be subordinate to the race-spirit, and when mankind, self-conscious, as one political organism, with self-imposed rules which have sway in every part and with freedom for every part which does not impede justice and progress for the whole, says, "I am free and I work with God," then will the achievement by the organism and by its atoms reach the scope of the divine plan and fill the measure of the divine purpose for all the world.

Part IV

GOD IN PERSONAL LIFE

CHAPTER XXIX

"HE IS NOT FAR FROM EACH ONE OF US"

ALL existence we find to be in the trinity of God, God's constant action and created free wills. To this truth we again return and with its outlook we see the necessity of the reign of law in the realm outside of the realm of free will. This necessity inheres in justice in the existence of being, as necessity may be said to inhere in the relations of numbers. Numbers must constantly sustain an unchangeable relation to each other. The existence of free wills necessitates, for the fulness of the possibility of creation, that they dwell in organisms with knowing energy and heart. Their existence implies the existence of the entire realm in which God energizes by the forthputting of action under the forms of law.

But that realm is an inferior realm. When we rise to the realm of free personality, or will, then we reach the summit of creation beyond which we not only find nothing, but beyond which nothing is conceivable. Created free will stands next to the divine will. The free person is superior to everything else not free will in the

entire creation. Other beings may have knowing energy and heart, but they stop there. Free will, whether in beings on earth, or in those who have passed from earth, or in those who have never dwelt in a so-called material body, is the highest conceivable form of creation, never surpassed in the ages of antiquity, never to be superseded by any creation in the countless generations to come. It is the climax of created existence, made in the image of the Creator, self-active like him, and immortal even as the Creator has no end of days.

In this personal creation is the highest relation of existence. All below it is but the unchanging ongoing of energy put forth according to forms of law. All below it is only the groundwork for this perfect consummation. Personal likeness is the common bond between created free wills. Personal union and harmonious relation is the fruition of existence.

Now we see the truth that to live as a free will is itself an unspeakable blessing, if the life be according to law. We see human society so made that men act freely in their many relations. Environed as they are by constant necessity, having in their members the constant ongoing of material and mental law, yet the dominant fact in every human life is its freedom. That cannot be destroyed, save by the will of him who abdicates it. It is the crowning fact and glory of

humanity. All of existence below free personality, wonderful as it is in its complexity and immeasurable as it is in its vastness, is but the means to this end. Here we find the reason of being for all inorganic and all organic creation up to the point of free will. Here is the justification of all energizing. Here is the real worth which is more than the equivalent of all that is below it in the scale of existence. Indeed, it is no exaggeration to say that all below it is of no worth compared with it and that one free will is by an unspeakable distance of more worth than all the energizing of God in this world and in all his worlds in the realm below free will.

In the personal relation of created free wills to each other according to the enforcement of the perfect law of God there is realization of the absolute harmony of existence and of the joy of living. In that relation there comes that communion of each with the other which is the highest blessedness that can come from any relation of created free wills. Each is equal to the other. Each is free and unrestrained in personal outgoing to the other. None is under the authority of another. All of the inequalities, the friction, the overreaching, the cruelty, the quarreling and the misunderstanding which mar the intercourse of free wills where the divine plan has been deranged are absolutely unknown and can never arise with perfect realization of the divine

possibility. In this personal relation is the only fitting and worthy mode of existence conceivable for the highest type of created being.

But when we reach the right personal relation of the created free will to the Creator, then we come to that relation beyond which there is nothing conceivable and can be nothing. The Father is recognized in his infinite worthiness of adoration by his children and is seen in his infinite love. Between the two there is that personal relation which must exist between free wills, but it is filled with something which equal free wills cannot feel in their relations with each other. The Invisible Presence makes himself felt both in the strength of infinite support and in the tenderness of self-sacrificing love. In the ascription of worthiness to the Creator and in the return of his love there is inconceivably more than in any other relation, while in the outgoing of the Father's affection to the worthy created being there is the inspiration and the blessedness of complete union which surpass any other good to the object of that love and which are the consummation of its existence. Herein is the realization of all good. Herein is the reason for creation. To attain this is worthy of all it may cost. Beyond this there is no good. In it is the fruit of the ages of suffering and purification in earthly created wills and the highest possible attainment of those who have always been pure.

But we should hold this truth long enough to see that in this relation free wills are in the enjoyment of perfect liberty. They are indeed under the forms of law in their knowing energies and in their hearts. There the sway of law is absolute. They are as rigorously held by it as is the most sternly bound captive of violated justice. But their attainment of the blessedness of the highest personal relation implies that they yield their wills to the divine, that they recognize God's worthiness of their adoration and that they obey the divine law. Their very freedom implies that they are obedient. They are at liberty, but it is liberty under law. It is inevitable in all existence that law be honored. God's law and God's justice are as inexorable and as imperative upon those nearest to him, who are perfectly united to him in love, as upon the hardened offender against his law. This is unchangingly so. There will never be any exemption from obedience to the laws of God, or any favoritism which can set aside law, or any partiality which will relieve some from the conditions imposed upon others.

But with this obedience comes the liberty of the personal relation. The forms of law are no trammel. Obedience is not irksome. The law is willingly obeyed because it is just and is the expression of the will of the beloved Lawmaker. The worthy free will would have it no other

way. He wills to follow the law and so, in that very act, is free. Hence all is harmony in his existence. There is no pain. No penalty of law must be borne. So he rises to the full height of the personal relation and in the liberty of free action and in communion with other free wills equally obedient and active he realizes his perfect existence and completes the purpose of God in his creation. His joy is unending. His activity is constant. His peace is undisturbed.

CHAPTER XXX

WORTHINESS OF PROPERTY, OF KNOWLEDGE AND OF LOVE

In all existence we find only the trinity of God, God's constant forthputting of energies and created free wills. God's constant forthputting of energies forms, among other things, the body and the mind of man, and upon and through them the will works. They ever follow the law of their being in an unchanging sequence; that is, God continually works in a uniform method in the forthputting of his energies. Human wills, acting upon the energies of God which he has constituted to be the organisms in which they dwell, can change the direction of these energies, but cannot in the least nullify their operation. Material and mental laws go on in their full supremacy, notwithstanding the operation of human wills. This is our fundamental truth to which we recur again and get new light for our daily living.

In the material world, in the sense in which we commonly use the term, there is nothing but material. Nothing moves unless something moves it. The physical functions in the body

waste its tissues and the person moves upon other material to supply the waste. Exigencies of climate compel exertion for clothing. Even the satisfaction of what man terms his mental needs requires physical exertion. In the material realm, then, we have the inexorable and unchanging forthputting of divine energies and we have further the forthputting of human wills to change the direction of the divine energies and thus to shape material things to the needs of man. There is no change in the law of God's working, as far as human reason and experience can see. Identical effort, with identical conditions, always produces identical results.

In no other way than by rightly directed effort of human wills can the material changes possibly be made to satisfy human needs. That is, a condition of worth has been established as the basis of reward for all physical exertion. If the necessary effort has been put forth, the condition of worth has been complied with and the result is as sure to follow as the laws of God are certain in their operations, an essential condition being that the operation of other physical law does not intervene to destroy the succession of cause and effect. The general truth that harvest follows the sowing of the seed abides, notwithstanding the premature destruction occasionally of the growing grain, and such destruction never vitiates the condition that sowing must precede

a harvest. We have the constant truth that worthiness of the fruit on the part of the human worker is an essential condition of all ingathering.

Of all material working this is a constant truth, as fully as in the cultivation of the fields. The mechanic must be worthy in quantity and direction of physical effort before he can secure his completed product, and the condition that the effort must be properly directed is as imperative as the condition that the effort must be sufficient in quantity. Hence those who discover a method by which a more efficient direction is given to effort satisfy the condition of worth in the true sense, and he who by little effort skilfully directed accomplishes the desired result is more valuable to his race than he who reaches the same end by severe toil, ignorantly failing to turn his physical effort to the most advantage.

In the daily living of employees, wages are the measure of worth in the forthputting of effort for material necessities, and in the truth that worthiness is a condition of reward of effort we get some light on the movements of the times which are or are not in harmony with the divinely established condition. As there are as many peculiarities and differences of effort as there are persons concerned in any given industry, it follows that there is really great diversity of worthiness. No one is worth more than the result of his labor will bring. Each one is

entitled to a reward equal to the value of his result. Hence, if exact justice were done to every one, there would be a great number of rewards of different degree for workers in the same field of labor.

But in the administration of human affairs such theoretical justice is impracticable. It is very evident, however, in any industry where there are many employees to one employer, that in the averaging of wages paid on the basis which the prosperity of the enterprise will admit, the most worthy workers must suffer for the benefit of the least worthy. The comparatively inefficient get more than their just share of the reward, and as it is a trait of faithful toilers to be more uncomplaining than those of less steadiness and perseverance, we reach the strong probability that the unrest and unreasonable agitation of employees against employers originates with those who are already receiving more reward than they are worthy of on the possible scale of remuneration, making full distinction here between that reasonable agitation, founded upon the conditions of business, which seeks for a just division of results between the employer and the employed and that unreasonable disturbance of employment which is due to mere envy of the employer's prosperity, or to ignorance regarding a just division of product, or to a desire to derange conditions of peace.

Another truth bearing on the agitations of the times is found in the inexorable law of worth—using the word "law" as we do when we say "law" of health, though strictly speaking it is a "condition," or necessary prerequisite of a result. The true scale of remuneration will tend to continued subdivision in the development of an industry and to permanency of employment, by which more exact justice will be done and by which each worker will receive more nearly the reward to which he is entitled by his condition of worthiness. Hence the movement among organizations of our times for a uniform rate of compensation for different degrees of worth is directly in the face of the divine condition of the reward of labor and is based upon essential injustice to the most worthy among the workmen, while it gives more than his due to the inefficient, the unskilful and the shiftless.

The only condition upon which such a state of things can be established is that the most worthy workmen will consent to be deprived of a part of what they have earned in order that the whole company of his fellow workmen may gain. This means, not only that the worthy workman will sacrifice his own comfort in order to overpay another less worthy workman, but that he will also deprive his wife and children of means for their health, education and future advancement in order that the general level may be advanced.

That is, he sacrifices himself and his family, in a measure, for the common good. But the supposition is that the sacrifice is temporary, for if a condition is permanently established by which it is proposed that the worthy shall receive less than their just reward, while the unworthy have more than is their just due, then there will be no inducement to any workman to reach a high plane of worthiness and the degree of skill and perseverance in that industry will tend to decline. As no condition is permanently established which is in violation of the divine order of things, it is certain that no reform will be permanent which does not recognize the law of worth.

On the other hand, the law of worth justifies constant agitation and effort to overthrow the established order of things when that order has been established by strong, tyrannical men who care less for justice to their employees than for their own enrichment. If force, enacted into law, deprives of their just reward under the conditions of worth those who have wrought the material changes which constitute worth under the laws of matter and who have that intelligence in labor which justly entitles them to a larger share of the product, then it is right that the agitation should go on and that justice should be attained by revolution, if those who have defrauded the worthy of their due refuse persistently an adjustment by peaceful means.

In this law of worth we find a justification of the great rewards which are sometimes reaped by the successful inventors of the times, and it is an evident truth that the race benefits by their invention more than it is in the power of the inventor to be profited, measuring his reward by all the good things which money can buy. In the nature of human affairs, the reward of the successful inventor must come in money, for we are speaking now solely of the material rewards of improved processes in material work. With that money he can buy everything his body needs; he can command the highest medical skill for the preservation of health and for the prolongation of life; he can satisfy the demands of his higher nature in the realms of science, music and art to the extent of the ability of money to purchase. But all the material, intellectual and artistic wealth which can be assimilated by one man or his heirs is not an equivalent of the service rendered by some of our modern inventors. The human race is their debtor, even though they owed much to the race for their opportunities and for the training which made their success possible. Others may have toiled as hard, may have spent their strength and resources as lavishly and may have done as much, apparently, to merit a rich reward. But the law of worth is inexorable and its rewards come only to those who find and comply with the conditions for reward.

The law, or condition of worth, applies to the accumulation of the great fortunes of modern times. It is right that every man should have for his own property that which he creates by his physical and mental powers, minus what is consumed by him and his dependents. Whatever he saves to the world by economizing on existing methods of production and distribution is a credit to him. If the business manager consolidates firms and establishments, reduces expenses, introduces order and economy, prevents waste and extravagance, and increases the amount of product, or the service to mankind, then he puts mankind in his debt to that extent. But if he consolidates firms and establishments and reduces production for the sole purpose of getting larger reward for the product with no larger service to the public, then he is a curse to mankind and the community may rightfully restrain him from his business or may impose conditions which shall guard the public interest. A monopoly which compels the public to serve the monopolist (whether a man or a trust) instead of his giving larger service to them, is a despotism hostile to the law of worth, and the people are justified in overthrowing it. If a monopolist is gaining great rewards by reason of holding an impregnable position, and not by reason of the abundance of his service to mankind, then he is preventing other men from having opportunities of

increasing the stock of good things for the public. It is not his ability to produce good things, but his ability to prevent other people from producing them, which is his basis of reward. Hence all laws which perpetuate such a system are hostile to the common good and are presumably made and continued by the money and the personal influence of the monopolist.

The extent of the injury suffered by the public is the measure of their corruption by the monopolist's money or their intimidation by his influence, for with a true government by an intelligent majority the rights of the people would be preserved. The loss to the public of the good things of life by the death, or non-existence of the monopolist would be the measure of his service to the public, and all that he gets more than they would lose by his non-existence he gets unjustly and has no title to under the condition of worthiness which is at the basis of all production of material good things.

It is not to be expected that the men who are taking good things unjustly from the mass of the community will cease to do so when their injustice is made clear. They will hold their power as long as possible. But there is no power greater than theirs in their fields of business to compel them to cease their injustice. Competition has been made impossible by the combination of former competitors. Hence the evil must

be endured perpetually and grow in heaviness unless a greater power controls the existing monopoly. But the only power under the sun greater than these monopolies is the body politic, or the people as a whole. Force is the only remedy for the monopolist. Government is the only source of that force, except mob-power, which a self-governing people will not tolerate. Hence governmental regulation of monopoly is as certain as that the people are self-respecting and self-asserting. In that direction, and that only, lies the path of reform and progress to the higher organism of mankind. To ask the question whether an intelligent and patriotic people will tolerate a permanent injustice is to get a prompt answer. But since relief can come from only one direction, it behooves the people to give less time and thought to their mere money-making, amusement, travel, art and self-culture, and to give more to the duties, responsibilities and principles of politics to the end that their government may be founded on justice and humanity, not on monopoly and corruption, and that the will of the body politic may make even its most haughty and refractory members subservient to the good of the whole. Every diversion of the attention of the people from home to foreign affairs delays the right solution of this great problem and prolongs the unjust power of combined capital. Hence comes the selfish inter-

est of capital in diverting the popular attention and the people's duty not to be diverted.

Again, the law of worth justifies high reward for exceptional service. Were there only one physician in the world who could restore a sick one to health, he could justly claim a high reward for the restoration. Were there only one statesman who could save his country from ruin, he would justly be entitled to distinguished recognition upon rendering that service. Were there only one Raphael, he could justly command a great reward for a Madonna. Exceptional service in a crisis in lofty enterprises and in the affairs of men is almost priceless in comparison with the service which comes within the range of ordinary human effort and by the law of worth it is justly entitled to high reward, though this truth does not justify tyranny or extortion. Hence it is not a violation of right that large compensation is rendered for exceptional service and it is just that the man who fails to rise to his true capacity of body and mind, but who lives nearly on a level with the brute, should receive as a reward only what is necessary to continue his almost brute existence. The divine law of worth is at the basis of these varying degrees of remuneration and it is inexorable in its justice, though that justice continues penury to the poor and heaps blessings upon the rich.

Yet the certainty of the operation of this law

is its blessedness to man. Let the conditions of reward but be faithfully observed and the poor man is as certain of return for effort as is the rich. If those conditions are disregarded, the rich is no more exempt from the penalty of violating them than is the poor. God's laws continue right on, steadfast and unchanging. God's certainty is man's opportunity. So universally is this law recognized as the basis of all human transactions relating to the acquisition and transfer of the good things of life that it need be no further mentioned here than to point out how it is founded in the truth that all created existence, except free will, is but the continued forthputting of divine energy according to uniform method and to observe that every violation of this law in the material transactions of men contains an essential element of injustice to one of the parties. Unquestionably the law of worth is pleaded as the basis of extortion and fraud and its abuse is prevalent wherever its validity is recognized. But that abuse is no excuse for denying its validity, and human affairs must conform to it. Permanence in business methods cannot be established till this law prevails.

In the realm of the knowing energy, as in the realm of matter, the utmost which the person can do is to determine the direction and intensity of its action, while it continues to obey fully the laws of its being, just as truly as the material

laws are as fully operative as ever, though human effort changes their direction. The function of the knowing energy is to know and that only, and hence the only action of the will upon it is to turn it toward truth and to hold it there while it apprehends truth and comprehends all that is within its capacity. So we find the law of worth operative in the realm of the knowing energy as fully as in the realm of matter, and the worthiness consists in the steadfastness of the effort to hold the knowing energy to truth, while truth stands revealed in its own light.

Worthiness of reward in the search for truth can come only from the effort of the will. No other person can be of aid in determining true worthiness. But with the effort honestly made there is a certainty of reward as great as in the operation of the laws of matter. Truth will reveal itself to the honest seeker. It is the very nature of the knowing energy to apprehend truth in its clearness when there is no obstacle to its apprehension. If the energy is honestly turned to truth and the truth is within its capacity, it will be apprehended as it is; the seeker will have fulfilled the conditions of worth and will obtain his reward. Possession of the object sought is the true reward, just as it is in the material realm, though in the latter the object sought is obtained in civilized nations by means of a transfer of nominal reward, effected through

a common standard of value (money), while in the immaterial realm the seeker comes into direct possession.

It is the law of the knowing energy, as it is of the physical powers, that it grows by use. Repetition in apprehending truth causes increased facility and accuracy in its apprehension. Familiarity tends to a sharper definition of outline. Ability to comprehend larger truths comes from practice in comprehending truth at all. So the law of worth prevails to the full and in the realm of the knowing energy he who works will have his reward. Every well directed, faithful effort brings its return as truly as in the material world, and though there can be no such transfer of product or common standard of value as in the realm of matter, yet the wealth which is obtained under the law of worth is of higher degree and more fitting to the elevation of man above purely material things. As it is the best trained knowing energy which asserts most thorough directive control over material things and so commands the highest material reward, the true field of effort for material mastery is in the immaterial. Given high training of the knowing energy there, they who have it find progress more rapid and success more certain when it is turned to material things than do those who have it not.

In the realm of matter and in the realm of the

knowing energy we find the common truth that the penalty of the law is deprivation of the reward of effort. In the material world the law works out its force to the full and the extreme penalty is borne by the offender. But that extremity can only consist in utter destitution of the reward. In the realm of the knowing energy the penalty of unworthiness is lack of knowledge of truth. In imposing upon the delinquent complete ignorance of truth which might be known by effort the law of worth has its full sway and visits its extreme penalty upon its violator. But it cannot go beyond that point. Poverty and ignorance, deep and hopeless according to the unworthiness of the offenders against the law of worth, are the penalties visited upon the unworthy in the realms of matter and of the knowing energy. In each realm the worthiness or unworthiness is in the person himself, in the will, and the penalty is paid in the loss of the good things in that realm in which the will fails to put forth effort.

When we come to the heart, or the unifying energy, we find that worthiness in its realm consists in the will's fidelity to the unity of the person with all other objects which would make for its good whose relation is revealed to the person by the heart. It is a wide realm, this realm of the heart. Action here is preliminary to an outgoing of worthiness in the realms of material

things and of the knowing energy. Unless it truly impels to unity with the facts and truths for its good which are reported by the knowing energy, the will will not go out in action under the conditions of worth. Unless it impels to separation from the bad and to union with the good, to peace and concord with one's fellow men, to gentleness and helpfulness, to courage and patience, to truthfulness and virtue, to friendship and love, the person in all his being must pay the severe penalty of unworthiness of these good things of inestimable value. Unless it feels the drawing in conscience to impel the will to yield to divine love, the will will never move in worthy response to that love and in worthy obedience to the divine law.

But in every responsible person the heart does exercise its unifying function according to the presence of God in it, and the rewards of worth in this realm are far in excess of any conceivable rewards in the realms of matter or of the knowing energy. Worthiness here, as in the other realms, implies an outgoing of the will, and the first reward of worthiness is the divine presence in love, constant and never failing, a perpetual strength and comfort. Following this, with continued worthiness in the realm of the heart, are all the joys of human love and friendship, of peace and harmonious relations with men, and the courage and patience which make light of life's

obstacles and which make short the otherwise weary waiting for the fulfilment of the onworking of the plans of God. With consistent worthiness in the realm of the heart, also, will follow worthiness in the realms of matter and of the knowing energy, and so this heart-energy lies at the very center of human life. It is the *heart*, as the physical heart is the life of the material body. The blessings of perfect worthiness in its realm extend to the whole sphere of life, to all its realms, and take hold on eternity.

In its highest form we find that the law of worth is the law of love and that the law which is at the basis of human business affairs, when carried up to its highest realization in created beings, as befits the unchanging and eternal Worker whose constant energizing sustains all things, is the supreme law of personal relation and that it results in that permanent state of existence which brings eternal blessedness and peace.

But the penalty of unworthiness of the will in the realm of the heart corresponds to the reward of worthiness. First of all is the refusal of the will to yield to the love of God drawing the will by the conscience, a refusal to recognize the worth of God and to render him due obedience. The incalculable penalty is the loss of the divine presence in personal revelation and communion. This unworthiness in the supreme relation of the

will distorts all its relations. Perfect outgoing in love according to the divine plan becomes hate. There is no worthiness of friendship, of peace, nor of any of the good things which are the rewards of effort of the will in the realm of the heart. So the fearful penalty is incurred of deprivation of these essentials to human peace. The entire life is thrown into a shadow of ever-increasing darkness. The only rays which penetrate it are from the light where will is obedient in love to the divine will and where the conditions of worth are kept. So in the life of the unworthy in the realm of the heart there is only present misery and increasing gloom, with no hope of relief while the unworthiness continues. This, too, takes hold on eternity.

CHAPTER XXXI

JUSTICE TEMPERED WITH MERCY

JUSTICE is inseparably connected with the inexorable administration of law in the material and immaterial realms. God acts unceasingly in these realms according to an unchanging method. Every act has its consequent, just as it had its precedent. Any existence in the material world to-day implies the existence of its equivalent in energy yesterday and necessitates the existence of its equivalent to-morrow, so long as the existence of the material world in its present order continues. Each atom of matter is the equivalent of any other. Absolute equality between them prevails so far as the gravitation-energy of each is concerned. Not an atom has more than its due in the constitution of the material universe. Neither is any atom neglected, nor does any one in any degree usurp the place or function of another. Thus in the material world we find a true symbol of the justice which prevails in the higher realm.

The unchanging forthputting of the energies of God in the existence of matter involves,

throughout the material realm, the administration of absolute and impartial justice to all who come under the laws of matter. The observance of material laws brings material goods to those who follow the divine path for the accumulation of goods. The laws are absolutely just between man and man. No favoritism is shown and no one ever reaps a greater reward for the same labor, under the same conditions, than does another. In obedience to the physical laws which make for the health of the body, and also in disobedience, each person gets his deserts. He reaps what he sowed. Consequences follow causes so inevitably that mankind has always recognized the existence of laws of health and that those laws are inexorable. Comply with their conditions and health is certain. Neglect those conditions, or despise them, and the disregarded law visits its full penalty upon the offender. There is no remedy, save in bearing the penalty of the law, or in setting into action other conditions which, laws in themselves equally with the disregarded law, make a change in the effect. In either case law has its full force. It is not modified one iota in any respect, and thus absolute justice is done. Justice cannot exist without the strict enforcement of law, and in all such enforcement the administration of justice will be perfect.

Thus in the material realm there is no viola-

tion of law in human living which is not due to human wilfulness, weakness or ignorance. Be the cause on the human side whatever it may, the divine administration of justice through law continues without change. Though the persons involved in the penalty of the law are wholly free from responsibility for its violation, yet that penalty is impartially enforced upon all within the scope of its operation. If any person is in position to receive the penalty of violated material law, that penalty falls upon him, while the responsible person may escape. He who fires a train of powder may be uninjured, but those who are near the magazine when it explodes give their lives for the fulfilment of the law, though they were in no way responsible. Justice in the material realm consists in the impartial enforcement of the law upon all who are in the circle of its influence.

In our daily living our habits so shape our lives that each has the benefit or penalty of his obedience or disobedience to the divine law. This is true as a general fact, though the close union of persons often brings pain to others than the violator of the law. But the suffering of one member of a family for the offence of another, the drowning of the passengers in consequence of the error of the captain of the steamship, or any other pain or death of innocent people due to the agency of other persons, does not involve

injustice on the part of the unchanging Administrator of the law.

The method on which he acts is essential to establish the worth of any will. Perfect justice can be secured in no other way. If the laws of the material world were to be suspended for the benefit of innocent persons who are involved with offenders, then in every instance a miracle would be performed in their behalf. Thus there would be no certainty of the enforcement of law. The very condition of justice and certainty would be destroyed and there would be practically no law.

So in the material realm the law must have its perfect work. When penalties are escaped for any particular wrongdoing, it is by the operation of material remedies. That is, other material conditions must be introduced into the operation of material forces. Material laws continue to work on as inexorably as ever and it is the very certainty of the operation of these laws which constitutes the value of the remedies. But there is no suspension of any material law, no redemption by interference from above the law from the full weight of the penalty incurred. No human life is so valuable that it is worth a miracle to save. This is the lesson in the just enforcement of law which we learn from the constant ongoings in the material world.

In the mental realm it is just the same. No

mental law is suspended in its operation, so far as human observation goes, because its enforcement will result in pain or death to any person. Ever straight on continues God in his energizing according to the laws of his mental action. He has established conditions of perfect mental health. If those conditions are violated, the energies of the mind are thrown out of their proper relation. They jar upon each other and pain and death ensue. But justice cannot be established without the perfect administration of law in the mental world, and so, as in the material world, the laws go straight on in their sequences and the only remedy for pain is in the introduction of other mental laws which will change the conditions and so change the results. Whatever hideous form of mental deformity we can conceive, it is the direct, present and purposeful action of God, going on in his unchanging course through the lifetime of the person, changing not, though idiocy or insanity be the form in which his law reveals itself, because to change would be to destroy the conditions of justice and to make light of the administration of law.

No human being has so strong a claim to earthly existence that it can rightfully ask its Creator for a suspension of his law. Human life is conditioned upon the operation of law in the material and mental realms and no being subject to those laws suffers injustice in any way or has

any ground of complaint if those laws are inflexibly enforced, though their enforcement leads to the destruction of the physical or mental soundness, or even of the life of the person.

But man is likely to plead the grievousness of the pain which he suffers in consequence of the faults of others and to claim the mercy of the Creator, charging him with being unmerciful if he continues to inflict the pain. There is no injustice, however, in the pain. A person is treated unjustly only when he gets that which is not his due, or fails to get that which is his due, and there is no sense in which God owes freedom from pain to his creatures. His infliction of pain has in it nothing wrong, because it is not against any law of God. Rather it is right, because the pain comes from enforcement of the divine law. If that law were suspended to avoid any pain in the extreme, then it should, equally in mercy and in consistency, be suspended for the removal of every pain, however slight. Thus the truths and realities of life would be reduced to trifles. Men would have no idea of the real nature of the awful conditions about them. God's government would be reduced to a farce, and God himself would be degraded in his worthiness in the sight of his own creatures, did he suspend all penalties for violation of his laws for the benefit of those not personally responsible for the violation. Mercy has no such claims as that.

In a broad view God puts upon mankind only what mankind is responsible for. He gave mankind reason, and if men fail to use it then mankind collectively must bear the penalty. If individuals happen to be caught when they were not personally at fault, that is nothing against God's justice to mankind. But as mankind or as individuals, in either case the claims of mercy do not avail that the penalties of physical and mental laws should be removed in order to spare men from suffering.

When we rise to the realm of the will and consider the application of justice there, we meet this essential change of conditions, that there is no longer the constant and unvarying working of law in the members, as in the material and mental parts of the organism. We find that the one essential truth is that the human will is in the presence of the divine. In the perfect administration of justice there is absolute harmony in the working of law. Harmony in the highest degree, or lack of derangement or disorder in the smallest degree, is the essential characteristic of a perfect administration. Hence in the realm of the will the one essential question is whether the will is in harmony with the divine will, whether it recognizes the rightful authority of that will and attributes to it its real worth. No other question is pertinent in considering the relation of the human will to the divine, as far as concerns the

administration of justice. If the human will is in its rightful attitude of acknowledging, in loving obedience, the authority in the divine will and the attributes of the divine Person, then the effort of the human life will be toward perfect harmony and there will be the blessedness of communion between the created and the Creator.

The divine will may not be practically observed in all things, for the divine energy ever works on in the heart and in the knowing energy of man, following the unchanging laws of their being. Their lack of harmony with the divine plan in their creation will not be remedied by miraculous interposition. Every human person must continue to feel in his body and in his mind the penalty of a greater or less violation of the laws of perfect physical and mental health. The pain must be his, and his is to be the perseverance also, for the law of God works ever on and changes not. But the will is in obedience to the divine will, and so we reach the encouraging truth that there is only one sin which cannot be forgiven. When the will is in harmony with the divine will, the effort will be permanently toward complete obedience, toward the perfect doing of the will of the Creator. If there be failure or slip, it will be but a spur, not a discouragement, to renewed effort. The failure comes from the law of sin working

in the members, and this can be forgiven, provided the great essential condition is beyond all doubt—that the human will is indeed in harmony with the divine.

Continued rebellion against the divine will is the only sin which cannot be forgiven. That includes all others. But all others, apart from it, though caused by it, are in way of remedy by the unchanging energizing of God in body and mind. Hence absolute justice in the realm of the will requires the forcible subjection to the divine will of the actions of such wills as do not willingly render obedience. No other course would be just. In the realm of matter, justice implies the constant onworking of God according to his law. In the realm of mind, the same truth prevails. In the realm of will, justice implies the absolute supremacy of God in all things. Hence the divine order of the universe is unity, harmony and perfect peace. If the divine order is disturbed, the divine authority must be asserted by force as the companion of justice, and so, whether in willing peace, or in enforced subjection, the divine supremacy is an abiding reality.

In the truth of justice as related to the will we see that the question of justice is not involved at all in the infliction of pain upon any person in the material and mental realms, just as it is not involved in the bestowal of joy. It is not unjust

to any one that he suffers pain in the ongoing of material or mental law, for the element of justice is not a factor in the mere condition of pain. No one can rightly say that it is unjust that he should suffer pain through the faults of others. It is just that the laws go on, and that they cause pain is no sign or proof of injustice toward him who suffers. Hence no amount of physical or mental suffering caused in one person by acts of others is any ground for complaint that he suffers unjustly or that there is any miscarriage in the divine administration as respects either wisdom or justice.

Again, the human will dwells in an organism with the heart and knowing energy. Those energies are the means by which it communicates with others and by which it reveals itself. Such energies must be the dwelling place of wills in any conscious state of existence. But those energies are thrown out of harmony with the divine plan of their being by the denial by the will of the authority of God and by its refusal to recognize God's laws. Hence the penalty of broken laws is incurred and pain must be endured. As long as the will is hostile to the divine will, the infraction of divine law will be constantly added to, since it is never repented of, and the rate of infraction, in the very nature of the case, will tend to constant acceleration. But the pain of the penalty increases in equal ratio,

for no point has ever been found where the ultimate possibility of pain has been reached. Life in the body may be destroyed by the force of law turned out of its divine channel. The mind may suffer torments and lose its faculties, but that the end of possibility of pain can be reached, when there is no such thing as an end of the existence, we have no reason to suppose. In its very essence, created free will is immortal. That it will forever have an abiding-place in divine energies as it does in the human frame is a necessity by the laws of being which must have been originally adapted for a perfect administration of justice. Hence we are forced to the conclusion, in the case of all wills permanently hostile to the divine will, that they are forcibly held in subjection to the divinity which they will not acknowledge and that the energies of God, ever working on in their organisms, as in the human state, continually bear a constantly increasing penalty in the form of pain for the laws they have broken and are breaking. Nothing has been gained by the rebellious wills. The only stake has been the assertion of the finite will against the infinite. That stake has been lost, and, in the remorse and woe of law defied and justice triumphant, for them all has been lost. To this conclusion we are forced by the truth of justice and by the existence of the Uncaused Cause of all created being.

One truth more. The claims of mercy because of the suffering of law-breakers cannot avail that the law should be suspended. No matter how extreme the pain, the fact of pain is no reason for relief and has in itself no ground for divine interference. Never could there righteously be the slightest alleviation of pain on the ground of its extremity. Justice would ever forbid it. Whatever relief is given can be conditioned only in the divine love that would go out to the sufferer, not because he is in pain, but because he is cut off from the divine communion and harmony which is the end of created existence. To bring back to that communion, through the outgoing of love, the free will which seeks it is in accord with justice. To hold out that communion is the offering of love.[1] In the acceptance of the offer, love is justified, justice is satisfied and mercy is realized.

[1] Thus far human reason can go. Whether that offering has actually been made is a question of historical fact. For myself, I accept the evidence of the existence of Christ, divine person in human form, as conclusive. From that existence on earth follows the revolution in human affairs which has been wrought and is to be carried on hereafter for the redemption of man from his sin. But to enter that field is beyond the scope of this line of thought.

CHAPTER XXXII

THE UNBREAKABLE LAW

The truth that matter and mind are the constant action of God explains some of the mysteries about us and the explanation harmonizes with the observed facts of our daily living. It is fundamental in this view of the universe that God always acts in the same line according to law. He is not capricious, but unvarying according to a method which he has established from the beginning of the present order of things.

We speak of keeping and of breaking law, and this is permissible in the common use of language. But no law is really ever broken. Conditions of perfect health of body and of mind are violated. Loyalty to truth and obedience to God are set aside. The essentials to realizing the perfect divine plan are destroyed. But law is never broken, or interrupted, or impeded, or weakened by one iota. It ever keeps straight on, for it is the action of God, and it is the law acting under conditions hostile to its harmonious ongoing which causes the pain we call the penalty of broken law. In all mention of law and its breaking it must be remembered that in popular

conception only is the law ever broken. Really the law is never broken but always is operative and that operation makes the pain when the harmony of the divine plan is destroyed. The only one who can break the law is the Lawmaker. Were the law really broken, its penalty would cease. It is the perfect continuance of the law which brings the penalty.

In the light of the truth that matter and mind are the constant action of God, the conception of pain and death as a punishment or retribution for sin in particular cases, regardless of the law which may not have been observed, is erroneous. In all God's course of action he continues ever the same. The very laws which bring happiness when they are followed bring suffering when they are disobeyed. Given the conditions, the action of God is ever the same. The human transgressor suffers the penalties of the laws he defies or disregards and of no others.

Thus God does not take away from men either property or health or life because they have been unjust or sensual or in any way (except in the field in question) have violated the law of God. Men are not punished by bad fortune for violating the Sabbath, nor do penalties ever come upon people as a judgment for their sins, unless those penalties are in the line of the particular law which has been disregarded. The man who desecrates the Sabbath will not be drowned on that

day unless he falls into the water by laws which are just as operative on any week day, and the Christian who violates those laws on a week day will as surely perish as if he were the greatest sinner. Business prosperity and the blessings of human life do not come to men because they love God, apart from their obedience to the laws which bring those blessings, but because they obey the laws necessary to bring such results. The outcome is wholly independent of the character of the person who keeps the laws. It is law, law, law, everywhere, in every field of human experience, whether internal or external. Obedience to law carries with it immunity from the penalties of that law, whatever be the character of the person who keeps the law, and the defiance of any law carries with it sure punishment for the offender, no matter how righteous his character. This is an eternal verity which is borne out by every observation of human experience.

The old idea of retribution (for instance, that a man suffers loss of property because he has cheated in business, or has committed some great sin) is not supported by the facts of human life. If he cheats and is discovered, that injures his business. But if he cheats successfully and escapes discovery he will hold his gains, so far as God's action immediately operative is concerned. Every law carries its own penalty and no law

has any sanction save that peculiar to itself. There is no transference of penalties. Retribution, in the popular sense that punishment for offences against God's laws will be inflicted upon the offender, regardless of what particular laws are disregarded, does not exist.

But retribution, in the sense of penalty for disregarded law, is always operative to the fullest extent against every offender, no matter what the degree of the offence, nor what the position of the offender. Retribution in its truth is identical with justice, so far as justice relates to the enforcement of penalties for laws disregarded. God does not change the course of his action for the sake of punishing the offender. There is no diversion of the material and immaterial energies from their divine course. They simply act on according to the law of their being. That is, in their relation to man, God has put some of his material and immaterial energies under the directive control of the human will. It is within the province of man to change the conditions of the operation of certain material and immaterial forces. He can put a mirror in the path of the sun's rays and divert the line of light. But the light, both before and after the reflection, is under the same laws. Nothing has been changed in the method of God's action. A new condition has been introduced by which the result has been changed. That is all.

So when the divine laws are broken, as we term it, by an offender, God simply continues right on in his course of action. He does not turn aside nor hasten for the sake of punishment. Neither does he delay, nor fail to permit the offence to become fully operative. If the offence is against laws which act instantaneously, the penalty is instantaneous. The man who touches a highly charged electric wire is instantly killed. If the offence is against laws which seem to be slow (though none are so, really) or to sleep in their operation, the penalty is long delayed. One may die of hydrophobia twenty years after being bitten and may have seemed perfectly free from taint in the interim. But there is no sleeping in the laws of God. He works on in his uniform course and the offender cannot escape the penalty of his offence, unless remedies are used (which are themselves but the action of God according to law) or unless the life be destroyed by some other cause and so the operation of the laws be brought to an end. Escape from the penalty of the law is hopeless, save by the divinely appointed way of the use of remedies, that is, of the interposition of other law. God's action is not defeated in any way. It is all his action, whether the remedies are used or not, and the result in either case will be according to his law.

But God's course in the enforcement of law is

inexorable. There is not a single discord in human life, from a frown on the habitually serene face to the most shocking violation of the conditions of life and integrity, which does not bear its penalty, and there is not a pain in human life which is not a retribution for neglect of some law. Every life in every age of the world is witness to the presence of retributive justice. Each offender is paid back what is rightly his due for his neglect of law. He gets his own, and that makes his remorse and shame in this phase of the operation of divine law. Though the popular idea of retribution be incorrect, yet it is the truth that within the sphere of human responsibility there is no loss of property, no loss of health, no loss of position, no loss of character, no loss of the esteem of one's friends which does not come as a righteous retribution for disregard of divine law. The popular idea may be wrong as to the method of the retribution, but that is a minor matter.

The warning to every one is that the workings of God's law cannot be escaped. Slowly or swiftly, retribution will surely come. Mankind has no reason to suppose that the working of law will be suspended or diverted for the benefit of any one. It goes steadily, inexorably on, to the blessing of those who keep it, to the pain of those who break it, yes, over their very graves, if need be. But it never turns to the right nor

to the left. It never fails to exact the full penalty and it never demands more than is due. It simply goes on in its full course, asserts itself to the utmost and there ceases. That is, God is ever unchangeable and acts in harmony with himself. Retribution brings no fears to him who has not offended. The very law which brings the penalty is to him a law of blessedness and of that only, for without that law his blessedness would be impossible. So it is not an evil that in the nature of the universe retribution is inflicted to the utmost. It could not be that the worthy should have the just reward of their worthiness according to the law of God, unless the reverse were also true that the unworthy must bear the consequences of their unworthiness. In each case the law is enforced with impartial justice, and each person under the law gets but his own.

CHAPTER XXXIII

IN THE PRESENCE OF ETERNITY

When an organic animal dies, whether human or brute, the organism ceases at the moment of death and the material parts, at a more or less rapid rate of dissolution, return to their inorganic condition. Through this change there is no change in the laws of matter. God works on under the forms of law and the material conditions which support the perfect animal in life cause disintegration when life ceases.

We have no means of knowing, in relation to the so-called immaterial parts of brutes, whether they undergo annihilation as energy, as life itself does, when the end of individual existence is reached, or whether there is a continuity of existence, as in the case of the material parts, and a reversion from an organic to an inorganic condition, God in the meantime constantly energizing according to unchanging law in the forthputting of his energy. But in the case of immortal persons, we cannot conceive of their existence in consciousness in any state without their dwelling in an organism with a knowing energy and with a heart. What the form of

God's energy is in which these powers dwell in any life which is not human life we can have no means of judging, but that there is a union of wills with knowing energy and with a heart we are forced to believe by the necessity of conscious being.

Now, if in the earthly life we find that mental suffering and possibility of the derangement of the perfect divine plan are at least equal to the suffering and possible derangement in the physical man, then there is established the possibility of such suffering in any existence not human in which there are persons with a knowing energy and with a heart, provided that there is a derangement of the original conditions of harmony.

In human experience in material things we find conditions far in excess of what will destroy physical life. We know that there are extremes of heat and cold which the human body cannot endure. Earthly suffering may be great, even to the limit of human imagination, but very likely human imagination is as far short of the reality as earthly temperatures are short of the intense cold of space or of the fierce heat of the sun. It may reasonably be true that the possibilities of suffering of which we can conceive here are far short of the realities which exist in other conditions. The onworking of the energies of God, as we observe them in the cold of space and in the heat of the sun, implies as much as that to us

and enlarges greatly our idea of the pain which may attend a wide displacement of energy from the original path of the divine plan.

So we are brought face to face with the attitude of those who revolt from the old belief in a place of physical torment in the future life. There is a tone of triumph because discredit has been cast, in popular estimation, upon the old time conception of a material hell for those whose wills are hostile to the divine will, but the truth that all existence, save free wills, is but the continued action of God according to unchanging law, illumined by mental and material facts within human knowledge, contains proof of a possibility of such suffering for those who continually increase their defiance of God's law (and thereby enlarge their penalty) that the ancient doctrine of a material hell involves no exaggeration, so far as intensity of suffering is concerned. It is no comfort to the sufferer to assure him truthfully that the old doctrine was a gross mistake, as long as the inconceivable pain is continued. Hence the rejection of the old doctrine does not prove that its essence was untrue, nor does it carry with it any exemption from eternal pain for those who are eternally disobedient, nor hope of future happiness without personal worthiness. Whatever is true must be faced, and the old teaching is substantially true to reason or God does not act according to law,

but the supposition that he does not act according to law is contrary to reason, to observation and to all human experience.

By the very nature of the human will, as out of the chain of the constant forthputting of energy by God, it is immortal, as we have already seen. In its essence as person, according to the reason for the creation of conscious being to exist under the conditions of the law of worth, the will must dwell in an organism with a knowing energy and with a heart. In that knowing energy and in that heart is the constant presence of God, acting according to his eternal purpose. His plan of action for blessedness for the person who is in harmony with the divine will involves an eternity of pain when the created will is disobedient to the divine. Man's nature as immortal and as free will dwelling in disobedience in an organism with sensibility to suffering necessitates that he shall continue evermore to bear the consequences of his own free action.

CHAPTER XXXIV

DESPITE THE INFINITE TENDERNESS

Evil, we find, could not have originated elsewhere than in the derangement by free wills of the divine method of ongoing in energy. We have the human will dwelling in an organism of divine energies and these energies are placed, in part, under the directive control of the will. They are subject to their own laws, or God's method of manifestation, and by observance of those laws there can result only complete harmony. Since the human person is a knowing person, if he knows the laws he will obey them, if also he is obedient to the divine Lawmaker. But if he is disobedient to the divine Person, he will also, as he chooses, refuse to obey that Person as revealed in the ongoing of his laws. So the violation of the conditions of happiness and health which results in evil to the human body and mind is the direct result of rebellion of the human will against the divine, in the case of intelligent action.

It might seem as if the person would follow the guidance of the knowing energy and do what it asserts is necessary for happiness, peace and

health, but that energy is an activity of God, whereas the real person is the will, created and set apart from the energizing of God according to law and left free to act for itself. So the attitude of the will is taken in its capacity as free, not in the chain of cause and effect with the knowing energy. The will is in a realm altogether distinct from the realm of the reason and hence the reason cannot shape the will's action as a person.

The human free will, above its possessions in the knowing energy and in the heart, is in the presence of the divine will, and the essential fact in its relation is whether the worthiness of the divine Person will be acknowledged, whether the human person will act in obedience to the divine will and in accord with the divine love.

The constant energizing of God in the knowing energy tells the human person of the existence of the divine. This energy must perceive truth when it is present and when it is within the human apprehension. This energy knows that effects are due to causes. It knows that motion implies a mover. It cannot avoid the truth, even if it would, that back of all motion must be the Self-mover, existing during time and acting at every point where motion is in the realm of law. God's constant action in the knowing energy makes it impossible, in the very nature of that energy, that it can deny honestly that there is a

Supreme Being. To reject this truth is like shutting the eyes and denying the existence of the sunlight. As soon as the eyes are opened again and the God-given powers are permitted to act according to the laws of their being, there is the sunlight itself, its own demonstration, and previous denials have no validity against the present fact. So the knowing energy insists upon the Self-mover and repeated denials by the will cannot change this persistent and consistent testimony. God acts constantly in this energy to make it what it is. It must act thus and so according to the law of its being. Truth must be apprehended as it is, if it is distinctly presented and is within the powers of apprehension, and the existence of the Supreme Being is a constant assertion of the human mind.

But there is a step further. It is the law of the human heart — that energy which makes for the unity of the human person with every other object in the universe in the divine plan,—that the presence of objects of worth excites an outgoing of the will into an act or attitude of unity in possession or in likeness. In the lower realms it is a desire of possession. In the higher it is an act of emulation to be like. In each there is the fundamental outgoing of unity of the person with the object. When the person is superior to the object, the superiority is maintained by possession, which puts the object under the control

of the person. When the presentation is from above and reveals an excellence greater than is in the person, then there is an outgoing of assimilation to that which is from above and the desire of likeness is active so that the person aspires to better things.

But when the object from above is a person, when that person is an illustration of worthiness in all the higher attributes which appeal to man, then it is the order of human nature that the outgoing should reach its highest manifestation. If there is from the beginning an outgoing, or love, from the higher person to the lower, then there is a reinforcement of the natural tendency of an outgoing from the lower to the higher.

This case we have in the relations of the divine with the human. The knowing energy insists upon the existence of the divine Person as creator, supporter and benefactor of the human. The heart in the human person bears constant witness to the outgoing from the divine to the human. It feels the pressure of obligation in the conscience. It recognizes the drawing of the divine bond. The very law of the heart demands that the human person shall in turn go out to the divine and that their union shall be that of two persons in harmony and according to the laws established by the wisdom of God.

But the human will is not coerced. It can acknowledge the divine worthiness, or it can refuse

acknowledgment, as it chooses. It can permit the outgoing of loyal obedience or not, as it chooses. It can yield to the divine love in a perfect outgoing of human love, or it can resist the divine love, if it chooses. If it disobeys the divine will and resists the divine love, then there is sin, and the enormity of sin we can now see more clearly in the light of our central truth of God as constant energizer in the human knowing energy and in the heart and in all things, except in free will.

We find God continually going out in love and in wisdom toward every created will which he makes. Free wills were created that they might be loved. They were made capable of loving, of going out from self to other persons and especially, in their outgoing toward the divine Person, of reaching the highest possibility of their being. God continues to energize in his forthputting which makes the knowing energy and the heart. These energies constantly testify to the will of his presence and of his love.

So we come to see with new clearness the awfulness of sin and its utter selfishness. It denies the worth of the Most Worthy, even when the divine is acting to make the very being of the energies in which the will dwells, the energies which assert his presence and plead his love. It resists the drawing of the infinite heart. It refuses the love which is constantly felt by the

created heart. It withholds itself from going out in worship when it knows the existence and worthiness and feels the love of the Great Lover. In this refusal is a perversity beyond conception. It is the sinner who turns from God, not God from him. It is he who makes his fate by disregarding the love of him who is the just Lawgiver in every realm of existence, except in the will which he created and leaves free. By rejecting the divine love and scorning the divine will the sinner puts himself in antagonism to the law which is the expression of divine will and so wilfully brings upon himself the penalty of all the divine power embodied in that law, however extreme it may be.

CHAPTER XXXV

THE APPLE OF DISCORD

Human life is full of evil, according to the consent of all ages and all conditions of men. Rich and poor, young and old, healthy and sick, wise and foolish, all mankind agree upon this common fact in human life. But new light is thrown upon this old fact by the central truth from which we now view all things. We have the inexorable law of necessity working in our members. Given consequences are as sure to follow given causes as the last in a row of bricks is sure to fall if the first is thrown down. God's energizing according to his unchanging law constantly pervades all of our being, except our wills. How it is that an energizing of his in the sensitive nerves of our bodies, which are but his constant action, can bring pain to us we cannot tell. But we know the fact. Our minds are above the realm of the physical nervous system, as is commonly believed, yet we suffer mental pain and the human race will not testify that mental suffering is any less acute than physical.

But all that causes pain and all pain itself, whether in the realm of the body or of the mind,

is but the constant ongoing of the laws of God, and it is the testimony of reason, of personal experience and of the human race that when the entire being of a man is in harmony with the laws of God pain is not only absent, but is impossible.

So the fault cannot be in the laws under which we live, if we suffer, but it must be due to a lack of harmony between the laws and the created person. But the laws, whether they bring pleasure or pain, are but the continued ongoing in an unchanging order of the action of God in the material and immaterial parts of our being. Hence the laws are good, whether their effects are good or apparently evil.

But, since the laws are good, it most assuredly follows that there is no essential evil in their workings. So we rise above the pains and disappointments and discouragements of earth to the truth that these things, grievous as they are, have no evil in themselves, except the pain they cause to men. They are not evil by nature. They are a demonstration that there has been somewhere a derangement of the perfect direction of the ongoing of divine action by which harmony and happiness were to be attained. They are signs that some will has broken in upon the divine order and brought pain instead of joy.

We come, in this new truth, to another view which strengthens the argument that the divine

rule is wholly good. Since the apparent evil in human life is not an evil in its nature, then there is no ground of complaint against the Creator because he permits this apparent evil to exist, nor because he continues to energize according to his predetermined law, even though he knows it must result in boundless suffering and universal death among mankind. Those grievous consequences are but the carrying out of a perfect law in which the qualities of perfection and justice remain, even though the form of the results under that law have been changed.

As we have seen, no law of God is really broken by his creatures. It is their violation of the perfect conditions of health, peace and joy which brings pain, while the law works on unchanged. God is not cruel because he acts so as to produce any conceivable extent or quality of human suffering. His love for his creatures who suffer under the derangement of his perfect plan of energizing is none the less because he visits them with absolute justice in his dealings with them in the realms of physical and mental law. His faithfulness is as great, though it waits upon that infinite patience with which he carries out to the uttermost the last process under his material and mental laws, not falling short by the weight of an atom, nor by the duration of a second of time.

Real evil must have come only from the free

wills which God created and which could not have proved themselves unless they had been placed in an order of probation under the conditions of the law of worth. If those wills had proved their worthiness of the state in which they were created, there would have continued the reign of harmony in which the ongoings of divine energy would have had only perfect results. But with the introduction of disobedience and discord, all the derangement of the divine energies has followed which has brought untold suffering upon the human race.

CHAPTER XXXVI

SHAM GOOD VS. REAL GOOD

We have as our central truth the constant and purposeful action of God in every part of the knowing energy and of the heart of man. According to the law of their being he is continually energizing in these powers in which the will, or real person, dwells and through which it is revealed. Effect follows cause in this realm just as surely as in the realm of matter. These so-called immaterial energies obey the necessity which is upon them. Every movement in them implies some preceding movement to make it so, just as it is in the material realm, and there is no resting in the going back from effect to cause till we reach the uncaused Source of all energy.

Necessity, as men use the word, is upon the knowing energy to know the objects presented to it. Necessity is upon the heart to be moved upon by the things presented to it by the knowing energy. Equal necessity is upon the heart, on the other hand, to obey the directing force of the will. The knowing energy is also under the control of the will, so far as relates to the direction and intensity of its action up to the limit of

its capacity. These truths we have already seen and we find their corresponding truths in the control of man over his physical powers and over the forces of the material world about him.

From this point as a center we go out again into the constantly enlarging sphere of truth by a new radius and find new truths of practical moment for our daily living. It would seem that every truth which the knowing energy apprehends continues to act upon the human organism to its center in the will, just as a vibration in the air does not pause in its effect when it has reached the drum of the ear, but penetrates to the brain. The heart reveals to the will the relation of the person to all facts and truth, and there seems to be, with every presentation to the will, an obedience or a refusal to obey, a recognition of the truth reported by the knowing energy and an assent to it, or an assertion of itself by the will against that truth.

In the case of the clearest truths, in which there is no apparent personal element outside to excite the will in opposition, this consent of the will may be so instantaneous, complete and a matter of course as to permit the question to be raised at first whether there is any consent at all. This is seen in the cases of the plainest mathematical propositions and of familiar existences about us. But if the effect of this presentation

through the knowing energy be observed carefully, it will be seen that there is its effect upon the will and that the will consents to it. From the simplest truth, with no apparent personal relation, up to the most important presentation by the knowing energy to the will, with evident personal relation, there is an effect of truth upon the will in way of consent or denial.

In the case of objects of desirability, beauty or truth, where the will is habitually obedient to law, or is not yet developed to be habitually rebellious against law, there is the instant and complete consent of the will to the fact of the desirability, beauty or truth, and the movement from without, through the knowing energy, to the will and the return movement through the unifying energy is all in obedience to the truth as it exists and to the law of God. The relation of the will to the truth is right. The consent of the will to the truth may be refused, but, if it is given, then there is a carrying out of the process according to the law of God's action in the knowing energy and in the heart and there is complete harmony of the person with his surroundings.

So far as this consent of the will is made without any consciousness of choice between consent and dissent, there can be no action of the will which strengthens it or helps to develop it or to enlarge the control of the will over the energies

in which it resides and over which it has a directive control.

Now we come to consider the presentation to the will, through the knowing energy and the heart, of objects which have the appearance of desirability, beauty or truth, but which the knowing energy, certainly after experience, observation or warning, asserts to be harmful and not what they appear to be. Take physical appetites as an illustration. The desire for strong drink is excited by the presence of the object which has gratified the desire. The primary appeal is that of a physical good. But the knowing energy, holding a remembrance of previous indulgence, asserts that the apparent good is a real evil. The apparent and the real each act upon the unifying energy to excite it, and in their presence the will must choose between them. To choose the apparent good would be to choose the real evil. To resist the apparent good and to choose the real good would be to force all the powers into obedience to the law of God and would imply a consent of the will to that law. Unquestionably there is a real conflict. In proportion as the domination of physical desire is strong and as the authority of the will over the knowing energy has been abdicated so that it does not assert the evil of yielding to the physical desire with all the force which it might otherwise have had, and in proportion as the con-

science has been weakened by disobedience to its call, the danger is that the apparent good and the real evil will win the day and that the paralysis of the will will be increased.

We find this general fact, that the presentation of some apparent good, something which excites desire, is an essential in the surrender to vice. It is the insight of the individual that the apparent good is not real, or his personal experience, or the experience of others conveyed to him by observation or by the warning of friends that such is the fact, that excites the conflict and brings the will to face the choice of good or evil. In the disturbance of the divine plan by previous sin there may be such a derangement of the true relation of the desires that what is injurious is longed for and what is beneficial is loathed. But such derangement is due to the ongoing of divine energy in the course essential to perfect peace and health, save as it has been disturbed by human wills. It is a human responsibility which is at the beginning of such a fearful perversion of nature as to make the evil to be preferred to the good.

Now, though we have the fact that the outgoing of the will without effort in consent to the presentation of truth does not develop strength of will and so does not develop strength of character as does the outgoing of the will in effort for resolute mastery over the heart and for its

subjection to the laws of God, yet the will, even by its instant acquiescence, is acting in the right direction. Hence it is so much the more likely to act right when an occasion arises for an outgoing which requires a struggle for the mastery over the heart, when the heart is moved upon by the presence of an apparent good, but a real evil, or temptation.

But we find the further truth that the temptation to vice comes by the presentation to the mind of the object which promises good, apparently, and that if it were not for this exposure the yielding would not occur. Hence the idea must be fallacious and dangerous that familiarity with vice for the sake of familiarity is the best preparation for resisting it. Self-assertion by the will is the condition of that strength of character which gives power to resist temptation, but it must be an assertion in which the will is determined, with all the power of its being, to force the heart into obedience to the law of God. Abundant occasion for the exercise of that power will be found within the person and there is no need of challenging the hostility of temptation from without. It is not necessary, then, for the most virtuous life that one should seek the presence of vice in order that he may know what it is, but the danger is that with that motive the seductiveness of vice, constantly appealing to the heart, will excite it so that the consent of the

will will be given and that disregard of God's laws, with all the penalties which inevitably follow in its train, will be the consequence. With all vice the only safe course is to let it absolutely alone.

But this truth does not necessitate that the only safe course for a virtuous life is a cowardly retreat from vice in shutting one's self away from contact with one's fellow men. Not thus can the evil forces of the world be restrained and prevented from their threatening corruption of all mankind. The will can hold the knowing energy to the contemplation of righteousness, justice, beauty, truth and goodness. It can obey the divine will and can yield to the impulse in conscience to the divine love. It can force the heart to be obedient. It can rule any disturbed passion and repress its action. This is strength which goes on to greater strength. This is virtue. This is the true way to overcome vice, resting upon the great truth of the constant presence of God in the knowing energy and in the heart.

Not only do we get, in this exploration of truth, the best rule for the conduct of personal daily living, but we find also what must be the best way for the state in its effort to strengthen itself by purifying the lives of its citizens. Broadly the rule is that, as the presence of vice stimulates vice and the presence of good tends to

emulation of the good, it is the duty of the state to repress, as far as possible, that which makes for vice and to foster that which promotes good. Crime and its accessories must be removed as far as possible from the eyes of men. Publications which give illustrations or descriptions of crime and of vice, or of whatever is low and debasing, are against the public good and it would be well if their existence were ended. It does not tend to the prevention of crime and vice to hold up the horrible example of criminals and vicious men, unless the phase presented be the execution of justice only. All that which dwells upon the crime or the vice so as to develop the force of temptation upon another mind must inevitably have a pernicious influence. The only safe way is for justice to pursue its course to the fulness of its penalty upon the offender and to spread before the public only so much as is necessary to inform them that justice has been done.

In the regulation of questionable practices by law, such as the selling of liquor, one end never to be forgotten is the putting of the evil as far from the public sight as possible. It is worse that a given amount of evil should flourish unrebuked in the public eye than that the same evil should exist in secret, for by the very constitution of human nature the evil would not remain a stationary quantity when exposed to public view, but would immediately tend to an indefinite

multiplication with great risk (a certainty to human view) that many would be overcome by it.

For the individual and for the state we find in the laws of the human mind that the only wise course is to keep prominent such things only as are true in themselves and are fully in accord with the laws of God. The honest, the just, the beautiful, the generous, the patient, the forgiving, the helpful, all these and their kindred which make for the good of man tend to help him by their very presence, as we have found is inevitable in the uniform action of God in the human heart. Their stimulating effect is but the presence of God trying to help those who struggle to be better. The presence of the truth appeals to the obedient will for its possession, and conscience impels to a complete obedience of the divine law. But all that tends to vice drags the person down by its very presence, unless there is persistent resistance by the will. When its presence is tolerated or enjoyed, it never helps by warning against its own perversity. But God is ever present in his action in the perverse human heart, acting as a curse upon those who do not at once turn their backs upon what is for their own harm.

There is a still further step in the line of this truth in the nature of the knowing energy and of the heart and we should not shrink from tak-

ing it, though it seems to reveal human nature in hideousness. It is this, that the will may have so far refused its consent to the truth which the knowing energy presents to it that any truth, however simple, when apprehended, excites the rebellion of the will, a wish that this truth were not so and a desire to exercise sufficient power to destroy it. Anything which comes to the knowing energy as a revelation of things that are, of that which is pure and unchangeable, and of a righteous will which is supreme may ultimately excite in the rebellious will a dissent and an attitude of hostility to the truth by which it is surrounded. Such a will would seem to be hopelessly fixed in its attitude of rebellion against the truth.

But before the hopeless stage is reached in which the laws of its being, under the control of the will, operate only to resist the Maker who energizes in them, there are stages in which the antagonism excited depends upon the apparent impressiveness and aggressiveness of the good. The will which accepts a mathematical truth or a statement of common fact without rebellion may be excited to defiance by the presence of a man whose will rules his powers in obedience to the divine will. The knowing energy knows, in its contemplation of another will regnant over its organism to the honor of the divine law, that itself is not so ruled. The person is self-con-

demned as rebellious. His own being testifies to his disobedience. Repentance or hate of the object which excites his self-condemnation are the only possible alternatives. Indifference is impossible. Without repentance the control of the will over the heart for its subjection to the divine law becomes more feeble, by the very law by which it becomes harmonious when ruled by the obedient will, and so the progress of the person toward a fixed hopeless attitude toward the good is increased by every failure to assert the dominion of the will. How rapid the progress and how soon the point will be reached where the presence of the good only stimulates to rebellion, depends upon the individual traits and upon the force of outside motives. There is no point where it is safe to say that rebellion may be continued thus far, for there is no knowing but that at that point the heart may have become wholly hostile to the divine law so that hate will be its only response to divine love.

CHAPTER XXXVII

THE GREATEST GOOD

Our central truth that all existence is included in the trinity of God, God's constant action and created free wills is most pertinent to the ancient and modern question of the greatest good, the "summum bonum" for individual man. We find that the vast world of material existence about us is but the manifestation of the continued action of God. In matter he energizes unchangeably according to his pleasure. Man has only the power of changing the direction of these energies. In the knowing energy and in the heart there is this same ongoing of the action of God. Eternal permanence is the characteristic of the laws by which he works. Unceasing change is the characteristic of the manifestation of his action according to these laws.

Nothing, therefore, which can be done by man in the energies of mind and of matter can be permanent. The eternally permanent laws work their unceasing changes in the forms of matter and in the qualities of mind. It is in the inexorable order of things that these dominant laws shall ride supreme over anything and over every-

thing which cannot diminish their operation by the slightest particle, but can only change their direction. Man is utterly helpless before them, a mere cork on a rushing torrent, predestined to total defeat if he tries to stay their force or to check it in any degree.

But created free wills are of necessity immortal and hence the greatest good for any free will cannot be found in or constructed of things which will certainly perish. So we see clearly that the greatest good cannot be in any possession or construction of material things, nor in any form of mental attainments. Such possessions would be as far from meeting the necessities of the case as mortality is short of immortality, and such attainments would be subject to the inevitable perils of human life. Moreover, in the entire realm of the material and of the mental there is, in substance, but the action of God. In the essential element in this realm man has no share, and if the greatest good lay here man would be a passive factor.

But the free will is essentially active, and real good must involve action by the will. The attitude of the will in the presence of truth, before it goes out in action, is that of consent or of resistance. But resistance to truth cannot be a good, and hence an essential element in the greatest good is consent of the will to truth.

The greatest truth which can be presented to

the will through the knowing energy is the existence of its Creator and his constant, active presence with the person. Simultaneously with knowledge of his presence is felt the drawing of the divine love,—that obligation in conscience to do what is right and to shun what is wrong. Submission by the human free will to the divine will, then, and response by the human heart in love to the divine heart, are the first elements of the greatest good. These conditions are of prime importance and if they are lacking no human person can enjoy that good which is within his attainment.

The greatest good thus involves personal relation. It rises into a realm wholly above the mere ongoings of unchanging law in the material and mental realms. Personal presence has in it more than the presence of any other object. Free will acting harmoniously with free will makes a total of a far different character from that of the solitary action of unchanging law, or the unresponsiveness of matter to the will. But free wills are immortal. Their highest personal relation is to their Creator. Obedience to the Creator's will is sure to be followed by a quicker sense of personal relation and that relation is the highest when each will is in harmony with the other to a perfect degree. The personal relation is idealized in the complete unity of the human heart with the divine heart in pure love and in

the conscious presence of the divine Person in communion with the human. Hence the greatest good possible to a human person is the loving, conscious presence of God.

It comes only when the human will, moved upon by the divine, has established the conditions of harmony. It presupposes that the person has complied with the law of worth, which is the law of love. It implies that the person has recognized the worthiness of God to receive his obedience, service and love, and that he has, by such obedience, service and love, proved his worthiness of the fruits of the keeping of the laws of God. No good can be higher. No joy can be keener. No ecstasy can be purer. It is as eternal as the will is immortal, free to all and the culmination of human existence.

But this good comes through the forms of inexorable law. It is a consequence of unbending justice. Because God follows in it an unchanging course it is as attainable by one human being as by any other and no one is exempt in the slightest degree from the conditions of its attainment.

CHAPTER XXXVIII

"ON A NARROW NECK OF LAND"

ANY energy from God, thrown off from him by itself, without his constant forthputting of power for its existence, we have seen must be free will, and by its very essence free will must be immortal. Free will has the constant attributes of knowing energy and heart, which are the unchanging forthputting of energy by God, and it reveals itself in action through the constant energies of God which make the material and immaterial organism in which it dwells. In the working of the divine energy which makes the immaterial organism is the possibility of eternal harmony by constant obedience to the divine law and that law has in it the certainty of suffering if it be disobeyed. Hence obedience involves a state of constant blessedness and disobedience involves the certainty of constant pain. But obedience is an outgoing of the human will in the presence of the divine will and the will is free to act as it chooses. So we find at the threshold of the state of blessedness the condition that the will must willingly render obedience to the divine will. That is, the law of

worth is operative here in all its fulness. No one can have blessedness unless he is worthy of it.

But we have seen that in its highest realization the law or condition of worth is the law or condition of love. Hence in the fulfilment of the law of worth there must not only be that mere obedience to law which saves from pain, but there must be that outgoing in love from the heart, in response to the heart of God appealing to the heart of man, which satisfies the condition of worth in the highest realm. Indeed, there cannot be that obedience which saves from pain unless it is based in that love which loves because it is loved. In other words, that dry morality which prompts to obedience to the law of God because it affords escape from the penalties of disregarded law, or which is made temporarily an excuse to the conscience because it truly says that its course (as far as it goes) is right, cannot be a permanent condition. Permanent obedience can rest only in the warmth and quick responsiveness of true love, and any formal keeping of God's law in a lower plane has its tendency away from God toward the certainty of pain, if the will be set that it will not respond to the love of God.

In the fact that the law of worth is fully operative at the entrance to the peace which comes from the keeping of the law, we come to the truth that worthiness of eternal blessedness

implies an opportunity to show that worthiness. Opportunity must be given for choice between obedience and disobedience, between love and hate, and that is the only essential condition. That opportunity to prove one's worthiness can be given justly only in a world of absolute law in which given conditions have identical consequences without exception. That is, a time of probation must be given to every person for proving his relation to the law of worth.

For a race of beings with reason the only reasonable circumstances of existence in order to demonstrate worth are those in which the sequence of cause and effect is unvarying, in other words, in which there is a perfect reign of law. The only plea which any one can make in his striving for eternal blessedness is for an opportunity to obey God, to return his love and to acknowledge his worth. It matters not what his station in life here has been, what pleasures he has enjoyed, or what wretchedness he has suffered. The one question upon which justice waits is whether he has had an opportunity to obey, love and worship God. In that opportunity is the essence of probation. The extremities of human condition and all of the intermediate phases of life have no pertinence. Worthiness of eternal blessedness is to be determined by the answer to this question.

But we find in the acts of the will that the

element of time is small. Action may be delayed in a certain instance in material things because the knowing energy reveals that the time for most effective effort has not come. But we find a consent of the will or a refusal of consent upon every adequate presentation to it. Action may be delayed because the knowing energy reports that the facts are not fully apprehended which should precede intelligent action, but in case of the presentation of the condition of eternal blessedness the knowing energy knows that there is the presence of the divine Person, loving and waiting. The facts are sufficiently apprehended. All the conditions for the instantaneous action of the will are present. Hence the opportunity which is the one essential condition in establishing the fact of worthiness or unworthiness is given and the case is made up on which to render final judgment.

That another opportunity may be offered, or that the opportunity seems to be indefinitely continued, is no palliation of the sin of the original neglect, but rather every delay only increases the offence. It adds to the unworthiness. It makes a temporary attitude more permanent and if the will did not render obedience, love and worship upon the first adequate presentation of the authority, love and worthiness of God, there is no reason to suppose that it will at any subsequent time. One adequate presentation satisfies

all the conditions for an opportunity to show worthiness of eternal blessedness and a moment of time is sufficiently long for the action of the will. If more than one presentation is granted, it must rest in the divine mercy in continuing the probation, not in any righteous demand for justice toward the will which has once refused obedience, love and worship.

CHAPTER XXXIX

THE SUPREME FOLLY

We start again with our central truth and see God energizing in the powers which make the complex organism of man. Everything is God's constant action, save only the free will. The will turns the knowing energy whithersoever it will, but the truth which the knowing energy perceives it apprehends according to the law of God working in it, just as a telescope takes in the objects which are within its field of view. The instrument must report things as it finds them, according to its construction and the quality of its glasses. It cannot report things beyond its field, nor can it change the nature of what is reported. It cannot say to the observer that a house is a ship, nor that one object is two. Unvarying law is working unceasingly in all its operations. Human power may change its direction, but it cannot swerve by one hair the law of its operation.

The same is true of the heart of man. God's action makes it what it is and that action is the same in essence in every human being. He is there, constantly and intelligently working ac-

cording to the method he ordained before the first man was created and which he will follow in every person to the very end of the human race. Escape from him is impossible. The knowing energy which, by its testimony, belies the will's attempted denial of the existence and authority of God, and the heart which reveals the will's hostility to him are what they are, in the very moment of hostility and disobedience, because God is working in them according to his own inscrutable law. The will refuses to recognize God's supremacy and to yield to his love, and thus acts under the conditions of probation and the law of worth which are essential in establishing the relation between created free wills and their Creator. God's supremacy is not affected by the disobedience, nor is his being as a God of love changed by the refusal of any of his creatures to yield to that love. He is ever unchanging, though the lips which he frames blaspheme his name and though the heart in which he moves rebels against his love. He continues to act ceaselessly to sustain those lips and to prolong life in that heart, though hostile.

But our truth reveals the astounding foolishness of those who refuse obedience to the supremacy of the Creator and who reject his love. Reason cannot measure its excess. Denial of his power is vain and escape from his presence is impossible, for it is his constant action which makes

the very being of the denier in his knowing energy and in his heart, and it is his sustaining power which continues in every moment of existence. Man fleeing from the God who made and sustains him is man fleeing from his own self, for the constant activity of God is an inseparable part of his organism and such attempted flight is more hopeless than fleeing from one's own shadow. Man hoping to defy God's power is but imagining that he can take God's own power to defeat him with, for there is no action of the will, save through those energies in which God is constantly present. Man refusing God's love is but refusing to permit the outgoing of the heart, which is a constant energy of God, in response to the love of God moving upon it. It is wilfully cutting one's self off from the greatest good and deliberately choosing pain instead of joy, choosing separation and the stern exercise of power which compels to obedience instead of blessed communion and willing obedience.

So we are forced to face this unescapable truth that in all human action there is nothing so foolish as defiance of God and refusal to love and worship him. Of all folly in the least intelligent phases of human life, no folly equals that of the persons who continue hostile to the will of God. Foolish people who have not rational control of themselves may be ridiculed for their acts, but there is no foolishness like the foolishness of the

fools who have rational control of themselves and yet persist in refusing willing and complete obedience to God. It is utter, startling and fatal. It is discreditable to their heads and a label that their hearts are base and ungrateful. It is false to the light they have and a token of continued degradation.

CHAPTER XL

"UNDERNEATH ARE THE EVERLASTING ARMS"

THROUGHOUT the realm of the continued forthputting of energy by God, whether in the material or in the so-called immaterial, we find the unbroken and unchanging reign of law. Effect follows cause invariably and there is no exemption from this truth. It is all-pervasive. But this reign of inexorable law is the necessary condition of existence of free persons with knowing energy and heart fitted for the indwelling of the will. Upon the basis of eternal law rests the permanent state of perfect personal liberty. In that permanent state is found the only worthy condition of existence for free wills, and it contains the highest possibility of the personal relation. But this possibility can be attained only by absolute harmony of all surroundings with the perfect plan in their creation. In the earthly realm disturbing conditions enter, but yet the truth of the personal presence and communion of equal free wills is valid in the earthly existence also, as it must be in any realm where free and obedient wills exist.

Above the communion of equal free wills is

that of the divine will with the human, and we find, in the nature of the forthputting of energy, that the reign of absolute law is possible at the same time with the communion of free wills which are above the law. Hence, amid the inexorable enforcement of physical and mental laws, in all their blessing when they are obeyed and in all their dread penalties when they are disregarded, we have the personal presence of the divine will with the human, giving unspeakable joy in its inspiration, bestowing infinite comfort in sorrow and uplifting in matchless tenderness and strength in the midst of overwhelming calamity or temptation.

The law goes on to the fulness of its course. That is, God continues to act in his infinite wisdom and might in the realm of cause and effect. Our bodies are material and must be exposed to all the vicissitudes of matter in the insidiousness and deadliness of disease, in the clash of the elements and in the whirl and destructiveness of material forces. Our minds are made of that forthputting of force under law which constitutes our knowing energies and our hearts, and the laws which bring wretchedness and ruin when disregarded must be carried out rigidly in this realm also.

But above this realm of inexorable law is the realm of perfect personal liberty and communion for free wills, and in that realm is our real living.

There God comes to us. There he gives us his personal presence and though his own action in the realm of law brings suffering to those parts of us which are in the domain of law, yet our real life is with him. All else is transient and of minor importance. In his presence is strength to bear for the necessary term the operation of his law in pain, for we know that in his own time he will have accomplished in his law his perfect work, the suffering will cease and the blessedness of his personal presence will be eternal.

Martyrs at the stake endure to the full the operation of the material law in their bodies, but they have the very personal presence of God. Straight out from the physical suffering and mental anguish goes the human will to him, like an arrow to the mark. Inexorable law maintains its sway to the last atom till the body is consumed, but the presence of the divine Person is imposed upon the law of matter and radiates through it, so that though the law is carried out to the uttermost, without the alleviation of a pang, as far as the mere physical side is concerned, yet the divine personal presence lifts the sufferer above the bonds of the physical, and death with God is better than life by denying him.

Awful as it is to merely human view that law should be inexorably enforced, yet the law is righteous. Justice is impossible without it. It

is better that God's laws should be enforced than that they should be suspended. Their penalty falls upon all who come in their path in disobedience, just as their blessing crowns every one who observes the conditions of worth under them. God spares not even his own Son on the cross, but rigorously executes his law, resulting in physical anguish and death, with absolute impartiality. Human life must yield before this justice, if it is found in its way as an obstruction. Human suffering is of no account compared with the enforcement of material law. The ignorant and unsuspecting child who is caught in the meshes of the law bears the full and undiminished penalty as truly as the man of strength and years.

But be the victim of material law high or low, the gift of divine personal presence applies equally to all who welcome it in their extremity, and thus it is that He remembereth that we are dust. Thus do we have strength to bear. The material law is not changed by one iota, but the gift of God's presence in love is just as real as is the law of matter.

In the higher realm of the heart, where human suffering seems to take hold on eternity and the future appears to have no solace, the divine presence is as gracious and as effective as in the material realm. The everlasting arms sustain as nothing else can and the divine communion re-

veals that all is not lost after all, though the future is very dark. That communion is a present strength and the sufferer knows that, if he wills to have it so, it will be constant and eternal. So the enforcement of the law in pain is a light affliction which endureth but for a moment, while the joy of the divine personal presence abideth forever.

CHAPTER XLI

"THY WILL BE DONE"

We have seen that God is the constant Energizer in our minds, making them what they are. So he knows our very thoughts, for they are but the constant ongoing of his energy and their phases are but as the phases of material energy which continually changes its form, but is ever the same energy and ever under the same laws.

We have seen, too, that perfect justice necessitates the constant ongoing of the laws of God in the material and in the mental realms and that he constantly warns us by repeated events that human happiness and human life are of less worth than the perfect administration of his law in these realms.

Further than this, we have seen that in the right personal relation of the created free will to the Creator the highest good of the former is reached and that no good is conceivable higher than the loving, conscious presence of God. We know that, according to his eternal law, according to the constant outgoing of the heart of God upon the hearts of those whom he has created,

he draws them all in perfect love toward him and that in life in that liberty which follows the keeping of the law is the consummation of existence. So, in this relation of the divine will to the human, and in the unworthiness of human life and happiness compared with the divine law, in matter and in mind, we see what must be the worthy appeal from the human to the divine for the divine presence for the sake of human good.

It may seem as if it were breaking in upon the sacredness of the personal relation to speak of the close union in prayer of the human with the divine, but since it is fitting that every human will should enter into that communion, and since every one is impelled to it by the appeal of God in his conscience, it will be no violation of the delicate sacredness of prayer if we attempt to learn what is that worthy prayer which will be answered and to learn what is unworthy. Thus can we avoid the unworthy and can rise to a better appreciation of our worth as created free wills, of our unspeakable privilege in bearing the pains of material and mental laws for the sake of the righteous Lawmaker, of our capacity for suffering and endurance as immortal persons, and of our superiority as free wills over the penalties in the domain of law. By denying all petitions for exemption from the penalties of law in the material and mental realms and by answering real prayer, God continually, with wonderful

mercy and wisdom, forces upon our attention our own real worth as free wills and shows us how prone we are in praying for material good to degrade our worthiness to a level with the brute realm where all is under law and where there is no trace of the worth of free wills. Men have risked life and lost it in their faith that God would answer their prayers for the suspension of his just laws, thus proving that their faith was perfect and could be no greater. But every refusal to answer such prayer was a sharp admonition that it was not worthy of answer and that the real worth of free will in man and of justice in God would be sacrificed by granting such petitions.

With the light we now have we see that worthy prayer is an outgoing of the will to its Creator with a submissive desire to be in harmony with him (and thus with his laws), both for the honor of God and the good of the created will; an outgoing of love in response to the outgoing from God to the human heart; an outgoing for communion and for joy in the constant personal relation with God; an outgoing for the divine presence and for strength to lift one above the inexorable ongoing of the material and mental laws which would otherwise crush us by their force and would drive us to insanity by their apparently impersonal relentlessness. Every prayer or importunity which seeks the good of the self

alone is not worthy prayer and there is no warrant for expecting an answer.

Every worthy prayer coming, as must needs be, from the heart which is surrounded by truths too great for comprehension, by relations which are above its ability to grasp, bears with it the express or implied addition, "Thy will be done." The promise of answer to prayer attaches to the petition which is offered "for Christ's sake." But the material and the mental laws were not suspended for Christ's sake. They went on inexorably and, to human vision, pitilessly, to their consummation. If they could not be suspended in justice in his case, it is enough for the disciple that he be as his Master and the servant as his Lord.

The real life of the will is above the domain of law in the realm of personal communion in liberty consequent upon the keeping of the law. Obedience is chosen by the submissive will because the law is right, and the created person, in the liberty of the personal relation with the divine, is no more conscious of the binding force of law as a bond than he is of the rigid enforcement of the laws of chemistry, of mechanics and of gravitation in his own body. So, in worthy prayer, in the personal relation above law, the human will goes out to the divine, and the divine will, in the fulness of his mercy and justice, still energizing unchangingly in the realm of

law, gives his incomparable presence and so the prayer is answered fully in the highest sense.

The divine presence with the human person, in its fulness of communion, calls forth adoration; and so prayer, in its realization in the personal relation, reaches perfect harmony and worship. But the harmony, very often in this world of vicissitude, anxiety and distress, comes only after storm. The pitiless ongoing of the apparently impersonal forces which surround man and make part of his being seems too great for the human organism to bear. In the rush and whirl of contending elements, in the desolation and destruction of human life with which we are all familiar and of which so many have bitter personal experience, human strength is of no avail. Man is utterly helpless before these apparently uncontrolled elements. Then the heart goes out in agonizing prayer to be saved from this resistless approach of overwhelming forces which threaten the very existence. But the answer does not come in any mitigation of the severity of the laws by which those forces act. God refuses so to degrade the worthiness of the immortal will. By his constant dealings with the human race he is continually calling to men to be worthy of themselves and to rise to the nobility with which he has endowed them. He does not answer unworthy prayer which seeks for good in the domain of law in violation of the eternal justice

which underlies law. But the answer comes in the realm of the personal relation in liberty above law. He does not remove the pressure of the apparently resistless forces, but he adds his strength so that the pressure can be borne. He does not diminish the debt which the debtor owes, but he gives an abundance of means wherewith to meet it and so the prayer is answered. The life which seemed about to be overwhelmed by distress and despair is now strong enough to meet its adversities. Yet in the answer to the prayer the law has had its course and the answer is ample, but in the realm above law. So God's promise is kept. The law, founded in eternal justice, has its full operation, and the human person, about to be overwhelmed in the billows of life, is safe and triumphant in his ability to bear all that comes of suffering in the administration of law, because above the law is the truth of divine personal presence and love.

But there is an answer to prayer in the realm of law and it comes under the conditions of law. The laws of God are best for the human race as they stand. If they are followed, they will as surely bring health and happiness as they will bring suffering if they are disobeyed. Worthy prayer will not ask to have the laws suspended for the benefit of the one who prays, but will ask for better knowledge of the law, through contemplation of God's methods of energizing

by his constant presence in the law, so that the life may be put in accord with it, as well as ask for that personal presence of God which uplifts the heart while the enforcement of the pain-causing law continues.

This is in direct line with the truth that prayer will be answered, for the truths of God are so situated about us that the mind by contemplation finds them out. God does not withhold his laws from us as secrets; but he waits in love, while he continues to act upon the lines which are best for our substantial good, for us to find the method of his action according to law and thus to receive his blessing.

In this course of procedure runs the law of worthiness which has been mentioned before. He has given us our knowing energy with which to discern laws and truths and we have thus the means of reaching out into the mystery about us. The fitness of truth to the mind and the finding of truth by the seeker prove the saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

But there is a grander sense in which prayers are answered, for they are answered to the race, though not to the individual. The race is seeking for light upon the laws of God and the light comes, but it comes according to the forms of law. The individual prays for relief from fatal disease, but apparently in vain. The race grap-

ples with the problem of mastering the disease and after generations, finding the law of God, or his course of action in the dread disease, it uses other laws of God to effect a cure. The prayers for relief from the pestilences of Europe in the middle ages did not stay the destroyer, but the cities have since been made comparatively clean and by following God's law in that way the pestilence has become a thing of history. Modern infectious diseases are cured and prevented, not by word-prayers to God to do it, but by securing proper drainage and cleanliness and by other observance of the laws, or conditions, of health.

Thus he who works most diligently, with faith in God's eternal justice and unchangeableness, in obedience to law, to remedy an evil is really offering that "supplication of a righteous man which availeth much," while he who sits down helplessly and offers merely verbal importunities for the suspension of material or mental law in his behalf, even though he agonize in prayer, discredits God's action by law on the one hand, and, on the other, does not comply with the condition of worth according to which all prayer must be answered.

CHAPTER XLII

A MORBIDLY SELFISH BELIEF

Our truth that everything in the domain of law is but the constant, purposeful action of God who is continually present, bears closely upon the personal bereavements which are universal among men. It is the belief of many people that the hand of God is to be seen in the death of friends to the extent that he has some special purpose toward the living and that he has turned aside from the ordinary course of his administration to visit upon them some special warning or punishment. This belief, though more generally held in days gone by than in recent years, yet survives in so many instances that it seems to be part of the philosophy of life with many. Bereavements are regarded as the judgment of God for sins committed and as warnings to prepare for the life to come.

That they ought to warn of the uncertainty of life, there can be no question. But that they are occurrences out of the ordinary administration of divine law cannot be reconciled with the truth of an undeviating course of justice in the administration of law in the material and mental realms.

It is the unchanging course of law which causes the death of friends, just as it is the same course which brings about the other changes in human affairs. As far as we can see, as far as we have reason to believe, the acts of God which result in our bereavements are according to the inflexible laws which rule everywhere in the universe. God is not capricious in the administration of human affairs, having one method of procedure in one case and another in another. Observation supports the reasoning that, except in the days of miracles, there has been an undeviating course of law. Law brings health or destroys it according as the conditions of health are obeyed or dishonored. In its own fulness of time, law takes away our friends. It is God working all the time in the wisdom of his ways, unchangeable and just, not meting out punishment regardless of his uniform course of action by law, but holding firmly to that course, whether it saves or destroys human life. It is better that the law should be enforced than that it should be suspended for the benefit of any human being. Law reigns supreme everywhere in the realms of matter and of mind and cannot be escaped.

The belief that the death of friends is meant primarily for one's own good is extremely selfish. The one who is bereaved is not the one who is most concerned in the matter. He who has been taken away is the principal. This morbidly

selfish view supposes that God would take from the world one who had not violated the laws which give physical life for the sake of taking the chance of influencing the will of another. Such a doctrine is unmanly and baseless. It fails to recognize God as working through law in the physical world and, more than that, it regards him as destroying the life of one who was innocent of disregarding his law for the smaller end of influencing the will of one who had abundance of opportunities of knowing God's truth without such a violation of his eternal methods of administration.

Bereavements come in the order of law, upon the just and upon the unjust, because in the person who has been taken away there has been that consummation of the laws of life, or that violation of the conditions of life, which destroys life. There is no other ground to stand upon. If life were not to follow inevitably the observance of laws which make for life, then God would be capricious. There would be no certainty of life in keeping the laws of life. That is, there would be no laws of life. The word would be meaningless and the present foundation of law in justice would be destroyed.

CHAPTER XLIII

GREATHEART

Our "cœur"-age is really our heart-age to face the odds against us, and in this connection we use the word, not in its sense of taking risk in the presence of imminent danger to life, but in its opposition to the idea in dis-"cœur"-agement. If any truth can put courage into a man it is the truth that God is at every point and at every moment working in the material and so-called immaterial realms with a constant, purposeful energy according to his own good pleasure, or law, save in the free wills of his creation. It is a vital truth which inspires the beholder and may shape his every action in the midst of what are now called discouragements. God's action is ever sure. He never fails, never hastens, never slackens, never turns from his unchanging course, but ever works on in his predetermined way of wisdom, a way whose pursuit is of more moment than any human concern.

Given, then, this constant forthputting of the energy of God in the laws of matter and in the laws of mind, there is no place for discouragement in the attainment of objects which are to

be sought according to the conditions of those laws. In this truth we see that if the conditions of the laws are complied with the desired result will always follow. One has no right to be discouraged in the pursuit of a good object. Every human effort produces its inevitable result in either matter or mind, or both. Nothing is without its due consequent.

It is for the person to see that his energies are not spent where they are counteracted or nullified by other energies. It is the prime requisite of his task to see that his effort is on the right lines. But with that condition assured the certainty of progress is as inevitable as the laws of God are sure. The progress may seem small, for God's laws never hasten beyond their original method, but the effort is not in vain and there is no going backward. Success may not come to the first effort, nor the discovery to the first attempting inventor, nor the solution to the first student of the problem. But their successors, perhaps through generations, working on the lines of the right effort by the predecessors, pursue their investigations toward their goal, generalize from their observations, take warning by their divergencies from the true line, and so the race makes progress. Slowness of advance is no discouragement to effort, provided the progress is real and the object is worthy of the effort.

Courage must grow with every approach to

the goal. God is there, waiting to be found by his children, just as he waited for untold generations for his wonderful wisdom and greatness to be revealed in the movements of planets, sun and stars. He did not hasten to reveal the majesty of his astronomical laws, the immensity of the depths of space, nor the ages which mark the times of the spheres in compassing their orbits. He is still waiting for men to find him out further in the vastness of his creation. But their search is ever according to the law which he has ordained. He puts no obstacle in their way. He does not hide himself from them. He reveals himself ever to them, but it is always under the conditions of compliance with his law, always to none but the worthy, and it is under those conditions that it is always a true saying, "Seek and ye shall find."

What is true in one realm is true in all. According to his law God cooperates with every right human effort, whether it be in the field of science or in the struggle of daily living where the grinding necessities of merely physical existence absorb all the strength.

On the other hand, it is true that no amount of effort is of avail to the smallest extent in the face of the law. No amount of courage will bring success unless the effort be on the right lines. Effort in the face of the law is folly, certain to fail; but effort along the line of the law

brings its own stimulus and assurance of success.

Herein is practical encouragement for every worthy plan in life. This truth enters into every day of our living. It brings its good cheer and uplift into every hour. Failure in the right line is impossible. God is working with the human worker according to the fulness of his law, just as completely for the most humble as for the most exalted, for the plodding worker as truly as for the man of genius. The rate of progress may be different, but each, if he sees his condition truly, will be filled with an ever-growing courage which will be an inspiration to renewed effort and a guaranty of success. He will win because he is obedient to God's law and God is with him.

CHAPTER XLIV

THE INFINITE PATIENCE

We are forced by the knowing energy which is ours, yet whose knowing we cannot nullify, to admit and to affirm that all force must be the constant action of the Originator of force and that all matter is but one method of his energizing. Thus we get, in our contemplation of matter, a new conception of infinite patience which is both a revelation and an inspiration. Hold in the mind the truth that every object we see and that everything which impinges upon our material senses is but a revelation of the presence of God in purposeful action and then contemplate the hoary features of this earth on which we dwell.

Upon the elevated and exposed rocky foundations of the earth we see the gray and moss-covered veterans of the centuries apparently changing not, though the circuits of the earth about the sun are numbered by the thousand. Sierran rock and Alpine peak, the apparently eternal cliffs of the immovable mountains in every land bear witness to the patience which created and ever sustains them. Seemingly changeless they

stand there, yet in all their long years there has not passed one second of time in which their very existence has not depended upon the forthputting of the energy of their Creator as truly as it is a forthputting from him when the settling of the earth's formations according to his mode of action in geologic changes overthrows the habitations of men and piles the ruins of their cities in irremediable destruction upon the corpses of those who dwelt therein. For not one second has the divine energy as revealed in them slackened its intensity or changed form.

In the rocky crust of the earth, laden with the fossil remains of animal life so distant that the human mind cannot span the era to that remote past, and in those remains themselves, God has continued his constant action according to the forms of his material laws. While those animals were living it was his ongoing by law (that no matter moves unless it is moved upon by other matter) which sustained them, and it is under the same law that their hidden existence has been continued, God in the meantime making them what they are, every bone in its place, by his constant forthputting of energy according to unchanging conditions and according to his irrevocable law.

With incomprehensible steadfastness of purpose and with inconceivable superiority to human conception of the utility of effort, God has con-

tinually revealed himself, working on and working over, even where no human eye ever beheld and where none of his human creatures has ever gone or can go to worship him for his wonderful wisdom and greatness. What adoration is given him by his creatures in the realm above the human for these material works, glorious in their vastness and inconceivable in their duration, we can only imagine, but to the human mind God reigns alone in the inhospitable expanses of the earth, making all its parts tributary to the welfare of the human race, each atom having its due relation and importance to every other atom in our solar system from remote Neptune to the central sun.

Before man was, in those early days of the creative period which science declares to have been successive æons, God was working according to the method in matter which we now see in the continued duration of the same energies. How far back shall we go to find the beginning of this present chain of cause and effect which is manifest in the existing forms of these apparently unchanging monuments of a dim and hoary past? We can only conjecture, but at least we know that we cannot comprehend what we apprehend and that, ruling through all these inconceivable ages, has been the divine patience, having its perfect work, hasting not, resting not, and secure in the possession of the ages to come.

This inspiring example, ever present in the very ground we tread on and in the stones of the streets and in the moss-covered roadside walls, is to the worshipful beholder a revelation of the patience which may sweeten the longest human life. There it is. Behold it in its own clearness and truth. Feast upon it and take it in. Truly it is divine and beyond our power to equal, even for the short time we have in the presence of its uplifting influence. But to man made in the image of God this revelation of one of the attributes of the all-perfect Maker is an appeal to be true to his Original and to be a worthy image, as far as in him lies, of that noble and heroic quality which is conspicuous in every permanent feature of the landscape about us and of the sphere beneath our feet.

It is only in this permanency of material things that we get a vision of the all-enduring patience of God in the forthputting of his energy. In the mutable portions of matter, in the transformations of the vegetable world, in the swift currents of water and air, in the flashings of the lightning, in the velocity of light, in the operations of vital forces, in the sequences in the knowing energy and heart of man, we have changing forms of the activity of God, often of a rapidity inconceivable and of an intensity which is incalculable. But in the apparently unchangeable features of the earth we have a reve-

lation of the patience of God which we find in no other form of his activity. Rightly seen, this revelation will be to us an inspiration helping us to shape by it the daily conduct of our lives and to magnify our adoration of our great Creator.

CHAPTER XLV

MANLY MEN WANT NO SPECIAL PROVIDENCE

Our fundamental truth of the unchanging continuity of God's present and purposeful action according to law in all created existence, except in free wills, has a further practical bearing upon our living which is most stimulating. We find that God would not be a God of justice were it not for the perfect enforcement of his methods of action. Not for all the love he bears to his human creatures does he change by an atom his course of action in the material laws. They must work on inexorably to their fulfilment. So it is in the mental field. New or enlarged powers are not conferred upon any one in suspension of God's usual methods of action. Exemption from weariness and suffering is not granted when the powers, under the usual conditions, have made themselves liable to exhaustion and pain. Opportunities are not opened in disregard of the unvarying law of his action. The conditions under which the knowing energy knows and the heart responds to the knowledge are not changed in the ongoing of their laws. Outside the realm of free will God ever works

on unceasingly and without change in his methods.

Now how this truth strikes into practical life! Not only does it cut directly across the entire network of human superstition where there is a more or less defined belief that unseen powers are busy upsetting human plans and maliciously bringing them to confusion and disaster, but it also makes directly against the equally unfounded belief of many more intelligent people that a special providence is watching over them, finding a special place for them in one vast, comprehensive plan, preserving them from suffering and, in short, making them special pets of the divine favor from which the masses of the human race are excluded.

Our central truth, as a touchstone, finds both of these attitudes equally without warrant, and it raises up a man to the full stature of his manhood, free both from the ignorance of the superstition and from the selfishness of the belief. It makes a man of every one, with equal opportunities under law, with absolute justice to each and with assurance of equal reward for equal worth. It destroys the unmanly and enervating disposition which rests upon the belief that somehow or other God will look out for one and bring everything out for one's ease and comfort, no matter whether one makes any effort or not. It refutes that sickly and false reference of

human affairs to an "overruling Providence" which strips God of the awfulness of absolute justice between God and man and between man and man and which makes no account of the righteousness involved in an impartial enforcement of all law. It sets man upright on his feet as the worker-out of his own worthiness of reward under laws whose operation is as sure for success when the right conditions are observed as they are sure for failure and suffering when they are disregarded.

This central truth of ours brings out all the fortitude there is in right-minded man, absolutely and forever wiping out the old superstition and unworthy belief that God has special favorites under his material or mental laws. It asserts that between man and man, good or bad, before his laws, God is absolutely impartial. It stimulates man to effort. It pledges him justice in that effort. It shows that there is no failure to him who works in the right way. It makes him ready to be just to every other man. It rouses him to despise and reject unfair advantages. It checks temptation to cheating and wire-pulling and puts him upon his own manhood as a being willingly obedient to the will of God, obeying his laws, seeking his honor, fearlessly opposing every evil will he encounters and asking no odds of any one. It fixes his determination to persevere, come good or come ill. It lifts him

above the depression of repeated failure. It sets him upon the road of patient, untiring, intelligent effort and thus of final success. To him there is no such word as fail, because God is just.

CHAPTER XLVI

HONOR TO WHOM HONOR IS DUE

We find the human organism composed of that energy which has been created and separated from the Creator as constant Originator, or free will, and of those energies which are the continued forthputting of God, or the so-called immaterial and the material parts in which the will dwells. In the latter realms is action of God by law. In the former is exemption from control by God and the will imposes its own law upon the energies of God, as far as they are under its directive control.

Follow out this truth on another line and see how it strikes through the shams of life, how it punctures the so-called respectability of society, how it flattens out personal vanity and how it puts all earthly honors to shame. All of man, except the will, is the constant energizing of God. Man acts in the will alone. All the other action is of God and the very existence is of God. But men do not take pride in the attitude of the will. What they are vain over is what they do not do themselves at all. According to

their degrees of intelligence and of civilization they vary in their objects of pride, but they take credit to themselves either for what they have or for what they are below the realm of the will. The savage is proud of his painted and mutilated body, and the savage trait survives far along in civilization. The civilized person is proud of his attainments, of his ability, of his "smartness." Pride does not extend to the will. It stops with those parts of man which are not his at all, except as he dwells in them.

In this truth we see how utterly false is all pride of personal appearance and all pride of intellect and of genius. The beautiful body in which the will dwells is the continued action of God according to his divine idea before the first man was created. The beautiful face is but the inheritance of obedience to law under the constant ongoing of law. The attainments of the knowing energy are but the fruits of following the law of its being under the directive action of the will; that is, God is ever acting in it according to his method, which was determined thousands of years before this particular individual existed. The sensitiveness of the heart to appeals from without is but its action according to the forces in it. There is no more reason for pride in an acute intellect than in a handsome face, and neither of these can reasonably boast itself over that which is dull and plain. Great ability in

literature, in art, in science, in invention, in war or in affairs is not of a sort to command in itself the praise of men and is not a reason why the possessor should take credit to himself. It is not he who makes the powers. It is God who is working in them. Pride in them is utterly out of place and is a sure mark of weakness and of folly.

Credit can rightfully be given to a person only for an act or attitude of the will. All else is of God. In human beauty, ability, strength and sympathy we see what God has made possible in the human being and the right attribution of worthiness is to God and not to man. In every beautiful and talented person God has done his part well. Does the person do his or her part equally well, or tolerably well? The common objects of pride in humanity are but proofs of the infinite wisdom, power and goodness of God. Man cannot claim any share of the credit.

So the right-minded person will not join in any adulation of the distinguished people of the times. Only the blind can do that who fail to see what credit belongs to man and what belongs to God. The brilliant statesman, dazzling all common people by his dashing policy, is but using powers which are the constant outgoing of God. We may wonder at the complexity and ability of this machine; it may far surpass anything we can do or our imaginations conceive,

but we know that all these powers, however remarkable their demonstration, are but the action of God. God has done his part well. Is the man using his powers equally well, to God's glory, or for his own ambition?

The talented musician, holding great audiences by his magical sway, the consummate actor, living for the time in the deepest thoughts and strongest passions of man, the genius, whoever he may be, who fascinates and holds human attention, is really but showing the wonderful work of God. It is God whom we honor in this marvelous creation, if we give the honor where it is due. Narrow and blind is the person who renders the praise to the human possessor of these powers. Foolish and false is that possessor who plumes himself upon his possession and gives not God the glory. In all the realm of creation, in material or immaterial energy, there is nowhere an inch of room for pride. Common as it is in human nature, no foundation for it exists in truth and its origin must be in some disturbance of the divine plan. As an affection of the heart, or unifying energy, it is easily analyzed. In the nature of things it is a phase of that energy of God which makes for the unity of the person with all there is in the universe, but in its distortion of truth it makes the human person the one, to which all other creation is secondary.

It is pertinent here to look further and to ques-

tion whether credit for any excellence really belongs to any human person, or whether the admiration and devotion which are constantly called out by excellences in humanity are wholly misplaced. The person is the free will. To this point we return. All the wonderful powers of statesman, poet, painter, scientist and warrior, which command our admiration and even reverence when rightly directed, are but the revelation of energies of God and hence to God belongs the honor. As only the will is the real person, credit or praise to human persons can possibly be due for only one thing, and that is the act or attitude of the will.

Now the essential attitude of the will is its relation to the supreme will, and that relation determines every other relation it can possibly assume. The will manifests itself in the energies in which it dwells, which are the constant forthputting of God. It has directive control over them. If the will be obedient to the divine will, then the energies in which it dwells will be directed by the will into the channel in which they will carry out, or realize, the truth of God, or discover new truth, or oppose the wills which are hostile to the divine will.

So credit is to be given to a statesman, not when he is doing anything to increase his power for his ambition's sake, or for his party's sake as a party, or for his country's sake as a country,

but only as he is spending his powers, sacrificing himself, if need be, and risking his reputation for the spread of right ideas among his people and all people, for the establishment of justice to even the most ignorant and oppressed, and for that international peace and comity which shall hasten the day of the universal brotherhood of man and of untrammeled intercourse all over the globe, when each nation shall give to the others its best thoughts and best products and thus promote the elevation of the whole race.

Credit is to be given to a poet when he seeks not his own fame, nor the praise and wealth of patrons, but when his will holds his powers in the service of the supreme will so that human rights have a voice through him, so that national wrongdoers are shamed, so that the poor are given a helping hand and so that the inspiration of divine truth, caught by him in his submission to and communion with the divine, is imparted to the whole people and the poet is forgotten in the enthusiasm which he excites for truth and for self-sacrifice.

Credit is due to the painter whose will, bowing before the throne of God, reverently puts his devotion into his labors and who makes his canvas breathe as if the brush were guided by a hand divine. Credit is due to the scientist whose submissive will reveals the divine presence in material things and who cherishes no pride in

his powers of reason or of discovery, but who only aims to demonstrate to the unlearned the wonderful wisdom of God and to make his works call forth praise for his infinite excellence. Military genius is worthy of credit when it fights for liberty and the right, when it is submissive and self-sacrificing for the sake of the triumph of God's truth and for the freedom of free wills under a government of their own. But men who are worthy of this credit are not proud. To God they give the glory and thereby prove their worthiness of human regard.

In this truth that worthiness of credit is determined by the attitude of the will, we see further that success is not an element of worthiness, nor is human approval of effort, nor human knowledge of the attitude. So, judging human life as we see it, we pass by the brilliant and selfish statesman, the flattered and vain poet, the ambitious and jealous painter, the pompous and intolerant scientist, and the dashing and domineering warrior and give our word of approval to the struggling ones, out of human attention, trying to do the Master's will, to the faithful laborer, to the weary mother, to the timid child. These are not carried away by foolish pride because of human praise, nor are they the recipients of that flattering attention which is a stimulus and support to even those of exceptional talent who try to serve God, but in their number we are most

likely to find that attitude of the will toward God which we reverence and which, firm in its solitude, perseveres in the right amid all obstacles.

CHAPTER XLVII

NO MERCY FOR THE CARELESS

We return to our truth that all material and immaterial force is but a constant revelation of God in purposeful action and find that it has so close a bearing upon our daily living as to excite a keen sense of responsibility. We have seen that no human life is worth God's making an exception for in the ongoing of his law. Whatever be the consequences to human limb or life, the laws of matter and of mind keep right on in their undeviating course. If human agents establish the conditions of catastrophe in the material world and suffer those conditions to go on to their fulfilment, there will be no modification of the destructiveness of the result, though those agents were ignorant of the forces which they set in operation. If the conditions of mental health and strength are violated, either in ambitious seeking for mere quantity of knowledge, or in foolish apprehension of possible present or future dangers to property, life or character, or in sincere self-sacrifice for a worthy cause, or in unbridled haste to accumulate a material fortune, the penalty must be paid inevitably.

God's laws go on rigorously to their fulfilment in every realm and nothing in humanity is sacred enough or worth enough to require their suspension.

A vivid realization of this truth would have a powerful effect in preventing the calamities which are due purely to carelessness. It cannot but impress deeply the rational human being to think of God as acting constantly according to his inexorable laws, but under conditions which are established by man. If a careless switchman leaves the switch wrong and does not set it right before the approaching train is upon it, there is constant action by God in every atom of matter which contributes to the fatal wreck. It is his energizing in constant, intelligent action which makes the steel rails what they are and there he acts, knowing that every revolution of the swift wheels but brings nearer the apparently pitiless doom of the fated passengers. It would be as easy for him to energize with the tracks in the right place as in the wrong, and the carelessness of the switchman might be unknown and the lives of the passengers saved. It is his energizing in constant, intelligent action which expands the steam in the cylinders which pulls upon the big drivers and which impels the train to its destruction. It is his energizing in constant, intelligent action which makes human bodies what they are, sensitive to pain, liable to be torn and

mangled, to be bathed in their own blood and burned. It is his energizing which fills the mind with horror in the dread moment of crash and overturn.

He foreknows what the ongoing of his material laws will be when certain conditions are established. But he will never interfere to change the result of human agency. Were the danger discovered at the last moment and averted, that change of conditions would be as sufficient as if there had been no danger and the train would roll safely on. But otherwise, no conceivable horror, no wrecking of human lives and hopes, no annihilation of the love, work and sacrifice of years, no cutting off forever of probation, would avail to change the conditions established by human agency in carelessness.

It is the truth that nothing is left to itself, that nothing is alone, which heightens the responsibility for carelessness. Constant action is going on, though men sleep and dally their lives away. God is everywhere present, doing his part according to his perfect law, no matter what the consequences, whether man does well or ill. He hastes not and rests not in his methods of ongoing in the forthputting of his energy. The iron of the boiler rusts away imperceptibly, but the progress of decay is constant under his law. According to his unchanging law does he act in the generation of steam and in intensity of pressure

upon the rusting metal. Human carelessness neglects this inexorable ongoing of law, slow, but irresistible, till the explosion comes and human life, wasted under forms of needless and excruciating torture, pays the penalty.

God acts according to his undeviating law in the consistency of earth, in the resistance of masonry and in the pressure of water. According to law the water trickles through the dam till the structure is undermined and the torrent sweeps resistlessly upon the valley below, all-destroying and pitiless, ending thousands of lives and turning prosperity and happiness into mournful desolation.

God does not modify his action in material and mental laws because of man's carelessness. From the progress of insidious diseases which carefulness might prevent to the trifling forgetfulness and annoyances of daily living, God is working in all events, consciously and intelligently there, foreknowing the path of his action, but warning man only by the consequences of similar events which have gone before and by the reason with which he has been endowed. If the events are forgotten, if the reason is neglected, the disaster is sure to follow.

God does not trifle in his warnings. If a careless or foolhardy man touches an electric wire, there is no gentle monitor to say that if the offence is repeated the consequences will be

serious. God kills the man in a flash on the first offence. Equal severity awaits every offender, whether he was the first of the race to disregard the law and so did it ignorantly, or whether, as is generally the case, he was wilfully careless and so provoked his fate. All carelessness is wilful, which, in view of the value of the thing endangered, does not exercise corresponding caution. It is needless to mention further what comes into the practical life of every human being. But let every careless one remember that nothing is at rest. God is ever acting and when the conditions of catastrophe are established by human carelessness, he is working there according to his inexorable laws and the conditions will go on to their lawful conclusion, however serious the consequences to human property or life.

CHAPTER XLVIII

THE LOVE WHICH KILLS

To the purely material view, nature is cruel and inexorable. Blind and deaf, merciless and wrathful, it crushes and destroys whatever is in the path of its forces. Its waters drown, its fires burn, its tempests overwhelm, its gases smother, its pestilences slay, its wild beasts devour, its serpents poison, its sea monsters drag down to destruction, its accidents tear limb from limb, its microscopic bacilli smite with living death, its lurking foes to man in the recesses of heart or brain leap forth suddenly from their hiding-place and the strong man of one moment is the dead man of the next. It has no more perception of the ties which bind husband to wife, or parent to child, or friend to friend, than it has of such bonds in the stones which it grinds to powder or in the wrecks which its waves cast upon its rocky shores. It kills as it pleases. Sensitive and loving humanity is no more to it than a stick or a stone. This is the common experience of humanity, renewed every day and repeated in a thousand places.

But these phenomena are all of material forces,

and matter is a revelation of the constant energizing of God, present in every atom. He is the eternal, awful Person present in the tempest; he works according to his unchanging law in the silent pestilence and in the ravenous beast. He it is before whom the ties which bind the lover to the beloved have no power to stay the destroying hand. He it is who tosses humanity about like wrecks on the coast, or grinds it to powder with the massive force of a slow-moving glacier. But consider further.

Being the Supreme One, he is under no condition from without. Wrath, in the human sense, cannot be in him. He cannot be moved upon from without as a human organism can be so that he is a subject of contending, hostile forces. As he is self-centered and self-active, eternal peace and justice must be in him. As the very organism of all persons hostile to him is sustained by his constant energizing in them, resistance to him is inconceivable. He need put forth no effort to assert his supremacy. He does not rise in anger to crush his foes.

But he works with infinite wisdom and with infinite love. This is his attitude; this is his character. At a certain stage in his process of earthly creation, he said: "Let us make man in our image." This image is in the awfulness of free will. Powers of intellect and of heart are out of comparison in matter of likeness to God

when we stand in the presence of immortal free will. Whatever man was before he was made in God's image, from that time forward he was classed with the highest possible created beings and was no longer subject to law (save as law continued in the body in which the will dwelt), but was free to choose his fate. Immediately, therefore, humanity was translated into a realm where material law was of inferior consideration compared with the worth of the person created. Henceforth infinite wisdom must, in infinite love, place the free will in surroundings which would ceaselessly reveal the awfulness of existence as free will and would contain every impulse possible in love to lead the free will to be worthy of its freedom and of its Creator.

Such wisdom and such love are revealed in the world in which the free will has been placed. On the one hand, mankind realizes in all its force that human life is neither a frolic nor a jest. On the other hand, the faithful presence of God in the conscience, acting as Infinite Person, above law in personal contact, but through law in revealing truth and love to the intellect and heart, tells the human person also that life need not be tinged with despair. But peace and joy can come only with obedience. Infinite wisdom and infinite love have together framed the conditions which surround the free will.

So we face the great truth that the terrible

laws of earth are a revelation of the awfulness of existing as human free will and of the persuasiveness of the Great Lover. Free will cannot be coerced. Love is the only controlling power to influence the created person. All the terribleness of the world in which we live is but a revelation of the yearning of the Infinite Heart that his children love him as he loves them. The increasing severity of the penalty as they wander further and further from loving him, as witnessed in the growing destructiveness of vice and in the hardness of sin, is but the measure of the strength of the love which he bears to them and which would draw them back. Yet the love is not a compulsion. He leaves them free to say whether or not they will love in return for his love.

In comparison with this awful worth of mankind, no human life or love on earth can count. Law in nature must have its course. There must be no exceptions, no caprice, no partiality, no hint that will relax the yearning of the Infinite Heart that all his creatures be united to him in love and be loaded with his blessings. So the material laws rule on through the generations, demonstration of the existence of boundless love and affirmation of the exalted rank of created free will. Their purpose is to save a race.

CHAPTER XLIX

STRENGTH AND PROGRESS UNDER LAW

We turn again to our fundamental truth of the underlying trinity in all existence, God, God's constant action, and created free wills. God is eternal and unchangeable in his being. His line of sequence in his action is unchanging. Created free wills in their outgoing merely work upon God's energies. Hence we come to the truth that every step of advance in human progress can come only by compliance with the laws of God. Progress is only the apprehension of more truth concerning God. Material progress implies the application of newly discovered truth to the material energies in which he reveals himself and thus the increase of the comfort, health and happiness of man. Intellectual progress is but the apprehension of more truth and it is a condition (as to the totality of things known, if not as to native mental endowment) of material progress. All effort for the good of the individual or of the human race must be in the line of God's laws. Here alone is the field of research, and the reverent student will learn more than he who denies the existence of Him whose truth he seeks to

know. Whatever is learned must be about God and about his laws. Whatever is achieved must be in obedience to God and to his laws. Escape from these all-pervading conditions is impossible.

These truths are a needful basis for the right daily living of every human being. They are a practical matter. They are not to be perceived once and then dropped in a blind struggle for the cheap things of life, for wealth, for pleasure, for social position, or for mere amount of knowledge. The giant who renewed his strength every time he came in contact with the earth was he who returned frequently, habitually and reverently to the great truths underlying his very being and by constantly repeated and by more familiar perception of them was enabled more easily to obey them in the contests of life. In such constant return to truth is familiar knowledge of it. By obedience of the will to God in his truth, application of the knowledge becomes possible, and in that obedience and application come peace and success. Thus our discipline here becomes our training-school for an immortality of efficient service to Him in whom we live and move and have our being, who is all in all.

Date Due

Library Bureau Cat. no. 1137

BT
101
B852
AUTHOR
33669
Bridgman, R.L.
TITLE
The Master idea

DATE LOANED	BORROWER'S NAME	DATE RETURNED
1/12/36	E.G. Brown	1/24/36